

THE ECLECTIC THEOSOPHIST

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*A Quarterly Journal
of the Wisdom Religion
Following the
Blavatsky/Point Loma
Tradition*

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The Power of Silence

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But nowadays we have to be reminded of our solidarity with nature and it is difficult for us to realize that we do not play the only important role in that same nature.

Cycles must have their course, periods of spiritual flourishing alternate with periods of spiritual barrenness,

and therefore it is no chance that in the last century an endeavor was made to let flow the spiritual fountain once more. The molds of mind had to be broken down. It is difficult for us to visualise how strong the efforts must have been to bring about this spiritual awakening.

Centuries of misunderstood religious teachings had merged into a period of rigid materialism, in which to worldview became more and more restricted. We think of Descartes with his mechanical conception of nature, who saw a radical difference between matter and spirit, or consciousness. To him there was only one certainty: he thought and therefore he existed. In this way he is responsible for the influence of this wholly erroneous

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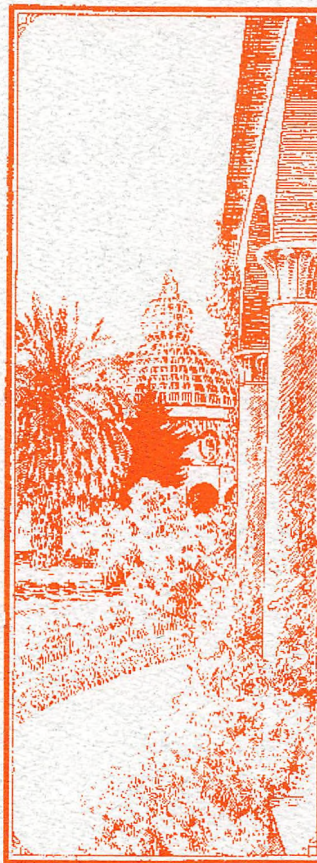
"This is the true joy in life, the being used for a purpose recognized by yourself as a mighty one; the being a force of nature instead of a feverish selfish little clod of ailments and grievances complaining that the world will not devote itself to making you happy.

I am of the opinion that my life belongs to the whole community and as long as I live it is my privilege to do for it whatever I can.

I want to be thoroughly used up when I die, for the harder I work the more I live. I rejoice in life for its own sake. Life is no 'brief candle' to me. It is a sort of splendid torch which I have got hold of for the moment, and I want to make it burn as brightly as possible before handing it on to future generations"

George Bernard Shaw

Man and Superman, Act III, Don Juan in Hell



The Eclectic Theosophist is dedicated to publishing essays, studies, fiction and poetry from the Wisdom Religion that expresses the essential underlying unity of life, including philosophy, science, ethics, myth, sacred literature, and the world's religions. The "Blavatsky/Point Loma Tradition" follows a qualitative value sourced in the ancient 'Perennial Philosophy', re-established in the West, by H.P. Blavatsky during the Theosophic Renaissance of the latter part of the last century. Our purpose is to serve as an open forum for the ablest exponents of Theosophic insight, thought and practice from both the ancient world and current time.



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conception of the minds of all the scientists up to this moment.

It was Kant and later Schopenhauer who opposed this Cartesian division of things in matter and spirit. The thesis of Schopenhauer was: There is neither matter nor spirit, the tendency of attraction in a stone is just as inexplicable as thinking in the human brain; if matter can fall to the ground "nobody knows why" then it can also "nobody knows why" think. As soon as we cross the border of the pure mathematical, we are confronted with phenomena which are just as mysterious for our senses as *will* and *thought* in man. Where is then that *matter*, he asks, of which you all pretend to know so much "and from which, being so well-acquainted with it" you derived all your conclusions and explanations and to which you ascribe all things? That which can be realized fully by our reason and senses is only superficial and can never reach the real, inner substance of things.

If you consider that there is a human head, one or another form of *spirit*, then you are obliged to ascribe the same to a stone. If your dead and wholly passive matter can show a tendency to attraction, or, as electricity, can attract and repulse and send out sparks "then just like the brain it can think. In short, each particle of so-called spirit we can substitute for an equivalent of matter, and each particle of matter by spirit.

Schopenhauer was acquainted with the Eastern philosophy, and when he says: "There is no matter, there is no spirit," he indicates that matter and spirit are one, matter is crystallized spirit, spirit is the realized matter; in other words: the one cannot exist without the other.

Turning over the subject of Silence, we think first of all of the booklet *The Voice of the Silence*, derived from the same source as the Stanzas of Dzyan in *The Secret Doctrine*. The book could as well be named "The Voice in the Spiritual Sound," for continued study will reveal that silence *per se* does not exist. In *The Secret Doctrine* we read:

"Where was silence? Where were the ears to sense it? No, there was neither Silence, nor Sound; naught save ceaseless eternal breath (Motion) which knows itself not." (Stanza II-2; S.D. I 54)

Therefore, when we speak of the Power of Silence we are thinking of *our* silence, be it the silence of our inner being and the silence of the outer senses or the silence of Nature, which we can perceive nowadays only at certain places. On the other hand there is the sound of the planets, singing of their course; and that sound must be tremendous, though we cannot hear it.

In our literature a "fifth" element is mentioned, of which the characteristic and the rudiment is sound. This fifth element, besides Fire, Air, Earth and Water, is in fact the first element. (We must keep in mind that the elements we are speaking about are not only the elements we know of in our own sphere, on our earth; that is only one aspect of the elements. What is meant is the noumenon, the "spirit" of the elements. In other spheres they will manifest in quite a different way.)

We quote from *The Mahatma Letters to A.P. Sinnett*:

you will have to bear in mind (a) that we recognize but one element in Nature (whether spiritual or physical) outside which there can be no Nature since it is Nature itself and which as the Akasa pervades our solar system, every atom being part of itself pervades throughout space, and is space in fact, which pulsates as in profound sleep during the pralayas, and is the universal Proteus, the ever active Nature during the Manvantaras; (b) that consequently spirit and matter are one, being but a differentiation of states, not of essences...

This fifth element, *Akasa* (from the Sanskrit *Akas*-shining), is described in *The Secret Doctrine* as follows: "Akasa is the Universal Soul, the Matrix of the Universe, the 'Mysterium Magnum' from which all that exists is born by separation of *differentiation*. It is the cause of existence; it fills all the infinite Space; is *Space itself* in one sense, or both its *sixth* and *seventh* principles."

Gautama the Buddha considered only two things as eternal "Akasa and Nirvana. Akasa with Southern Buddhism is the Root of everything, from which everything in the universe came forth, obeying to the law of motion, which is inherent to it.

It is obvious that these few words about a profound subject as Akasa can only provide an introduction to it; the main thought is that there is *everlasting motion* in the whole cosmos, caused by all the entities therein; *every* entity, from sun to atom, is moving constantly.

Another thought: Sound and motion, space, vibration, color are all brought about by these countless hosts of beings, together building up "Nature."

If we were asked to give a short definition of Theosophy we could answer: "Theosophy is no theory about Life, it is Life itself." How clear, how profound is in this connection the statement about Deity in *The Key to Theosophy*:

Our Deity is the eternal, incessantly evolving, not creating, builder of the universe, that universe itself unfolding

out of its own essence, not being made.

Yes, the power of Silence, power because silence means harmony, equilibrium, homogeneity. Mme. Blavatsky speaks of Silence as *Alaya*, the "World soul, of which the essence is LOVE," i.e. homogenous sympathy, which is Harmony, or the Music of the Spheres. *Alaya* is another world for Akasa.

Man has to find again this feeling of oneness with everything in nature; then the problems of humanity will be seen in a wider context; they will get their real place and dimensions: the inner background of all our experiences during our life on earth will be understood: there will be peace in our inner being, because we thus follow the example of the majestic, silent processes of Nature.

Aurobindo, the wise one of India, says about silence: "It is on the Silence behind the cosmos that all the movement of the universe is supported. It is from the Silence that the peace comes; when the peace deepens and deepens, it becomes more and more the Silence."

And further: "It is not easy to get into the Silence. That is only possible

by throwing out all mental-vital activities. It is easier to let the Silence descend into you, i.e., to open yourself and let it descend."

In *Wind of the Spirit* by G. de Purucker we are reminded of the silent processes in nature by the following words:

It is not the crises, when things crash or seem to crash: it is not the horrific noise of the thunder or the crash of its bolt, which govern the great functions of life, human and cosmic; but those slow, to us men, always quiet, unending silent processes which build: build when we wake, build when we sleep, build all the time; and even in the human race carry it through folly after folly after folly into the future.

Let us keep our thoughts on these words.

(Talk given at the Convention of T.S. Rotterdam, Holland. September 10, 1994.)



PREPARATION FOR THE COMING OUT OF THE BOOK OF DZYAN

David Reigle/Eastern School

I have been advised by well-wishing friends to let the Theosophical community know about the work being done here in preparation for the coming out of an original manuscript in Sanskrit and/or Tibetan of the Book of Dzyan. H.P.B. specifically mentions translations of the original *Senzar* into these languages (S.D.I. 23), and it is noteworthy that thousands of new Sanskrit and Tibetan manuscripts have been discovered in the last two decades. This event will take away the single biggest stumbling block to the acceptance of Theosophy in the world, the fact that no one has seen the text on which *The Secret Doctrine* is based. I have long been convinced that it will

come out during my lifetime, but have felt that the timing is dependent upon the preparedness of Theosophists. (It seems unlikely to be released if there are only skeptical scholars to receive it.) Now that I have personally passed the 42 year mark, and with the close of the millennium only five years away, I am becoming concerned about getting this preparatory work done in time. This to the point of seriously considering leaving here and embarking upon an academic career where sufficient funding exists to adequately do this work, primarily textual, but also including grants for research in places



like Tibet. Since our present location high in the Colorado Rockies provides a more conducive psychic atmosphere for dealing with the Book of Dzyan than large cities where universities are located, friends have advised me to turn first to the Theosophical community. Hence this letter.

Although when the time is right the Mahatmas could send a chela to bring out the Book of Dzyan and explain its meaning, once an original manuscript is released it becomes public property and subject to scholarly criticism. Scholars would have no compelling reason to accept the explanations given by the chela, but would be obliged to work on the text by reference to other known texts. This is only natural, and in fact is a principle widely held in scriptural tradition, in order to preserve the teachings unaltered and guard against unwarranted innovation. This

is why H.P.B., herself following this principle, spent so much time annotating *The Secret Doctrine* from every known religion and philosophy of the world, to show that she had not just made it up. She predicts that in the twentieth century (now almost over) scholars will begin to recognize the validity of *The Secret Doctrine* using their accepted methods (S.D.I. xxxvii). In her day there was no question of bringing out an original Sanskrit or Tibetan version because it was premature to give proofs of the existence of the Ageless Wisdom, and in any case few could have benefited from an original language version. Sanskrit was a new field, and Tibetan was still largely unknown. Hindu studies were in their childhood, Buddhist studies were in their infancy, and Jainism as a religion distinct from these had only just been recognized. Today we have printed Sanskrit editions and English translation of most of the major Hindu scriptures, a large number of the Buddhist scriptures, and many of the Jaina scriptures.

It is these texts that I have considered it my duty to seek out and gather in one place for the purpose of some day annotating the Book of Dzian. When, for example, the rare phrase "(g)zodmanas zhiba" is found in the Tibetan Book of Dzian (S.D.I. 23), or its equivalent "adi-santa" in the Sanskrit Book of Dzian, someone will need to be able to find out where else it occurs in known texts, as it does for example in the *Sandhi-nirmocana Sutra* 7.1, 20, and in the *Samadhi-raja Sutra* 8.2, and cite and translate those passages. And it is not enough to just know Sanskrit, no matter how fluently, as was shown when some Sanskrit Buddhist texts were first brought out in the 1800s and given to Hindu pandits, who could not understand them correctly. While the Tibetan translations help considerably, one must ultimately familiarize oneself with the specific technical vocabulary of a particular system. H.P.B. in her letters to A.P. Sinnett, p. 195, mentions the Secret Book of Maitreya in conjunction with

the Book of Dzian. Certainly the extant five books of Maitreya would provide one with many of the important technical terms to be aware of. But these books have proved unusually difficult to modern translators, who have not done well with them. Help could probably be gained from Aryasanga's voluminous *Yogacara-bhumi*, which includes gloss after gloss of Buddhist terms, but this has not yet been completely edited in Sanskrit, let alone translated into English. Then there is the Kalacakra, foremost of the Books of Kiu-te, another giant project. The relation of Kalacakra to the Book of Dzian was pointed out in my paper "New Light on the Book of Dzian" (*Symposium on H.P. Blavatsky's Secret Doctrine*, San Diego: Wizards Bookshelf, 1984, pp. 54-67). The most efficient way to access this material for annotating the Book of Dzian would be to enter it onto a computer searchable database.

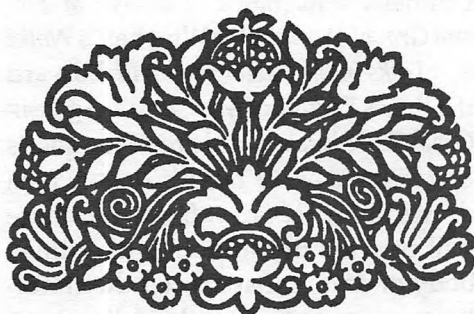
The Sanskrit scriptures of Aryavarta, "the bright focus into which had been poured in the beginning of time the flames of Divine Wisdom" (BCW 14.310), and their English translations, have been systematically sought out and gathered over a period of nearly two decades, and our collection is at present unparalleled in the private sector. To safely preserve these texts and provide an appropriate place to work with them we purchased a small piece of land (two and a half acres)



and began construction of a fireproof building two and a half years ago. This is so far all completely paid for, but we have been unable to finish it. My wife and I have always believed in the principle, "consciousness first, form follows," in other words, prepare our minds by learning the languages, etc., and gather the texts, and the building will come. Even in the last year, due to unusual opportunities, we purchased a set of the Tibetan Kangyur in 100 volumes, purchased several important Vedic text edition sets, and traveled to major academic libraries to locate and photocopy some 200 printed Sanskrit texts, mostly Buddhist, spending over \$5,000 that could otherwise have gone toward completing the building. (Only \$15,000 total is needed to complete it.) Thus having a building sit without a roof for two and a half years is not necessarily a sign of financial incompetence on our part, but rather reflects our priorities. However, our building permit cannot be renewed indefinitely without some progress on the building. Last March the extensive library of Alex Patterson was willed to me, which I believe is to be used for the annotation of the Book of Dzian, as it adds many subject areas which we were lacking, such as Platonic and Egyptian. But the persons responsible for implementing the will, who have the right to select from the library whatever they wish, have understandably been hesitant to release the books to me as long as our building remains without a roof.

So our immediate need is funding to get our building completed, and our long-term need is funding for textual work in preparation for the coming out of the Book of Dzian. This work must be done and will be done, whether here or at a university, i.e., whether in or out of the Theosophical world. The obstacle in the academic world is skepticism, which shuts out the influence of the Mahatmas, and even prevented H.P.B. from doing her work at Adyar (see "Why I Do Not Return to India," BCW 12.156-167). The obstacle in the Theosophical world is lack of

funding, which just as effectually prevents the work from getting done. I had always believed that this work should be done in the Theosophical world, and best in a Theosophical setting dedicated solely to it. This is what I have spent my adult life working for. But time is running out. If the Theosophical community feels that this work is their responsibility, then let them support it.



OUR THOUGHTS, OUR EARTH

Space. The vast black stillness of endless space. Without beginning or end, it exists, and no thought can comprehend its infinitude. It is Life itself, complete in its depth, and unknowable. It IS. Scattered throughout are billions of galaxies, each growing, maturing and decaying in their course, the heartbeats and rhythms of the great breath of Life. They swirl, and eddy, spinning along their cycles, host to billions of luminaries, trillions of planets. Towards the outer edge of the long arms of one small galaxy, a small sun is the reflected logos of its small brood of nine little orbs, some sleeping, some being born, one enduring its physical cycle of development, born of necessity, with all its vicissitudes. Dense and rapid, all is quickened and intensified in its own minor harmonies, proceeding from pianissimo, to allegro, to crescendo, then falling silent to begin anew. Thus is our minuscule earth, a blue and white egg of life in its ongoing struggle, host to its myriads, a mirror of the macrocosm we can only guess at through analogy and

David and Nancy Reigle developed the Eastern School curriculum which provides a systematic course of training in the essentials of the Ageless Wisdom. A specific aim of this curriculum is to prepare a group of Theosophically-oriented scholars for the coming out of the Book of Dzyan. It was published in the Winter 1993 Eclectic Theosophist. Its three-year foundation course was offered 1984-86 in Oregon. There are no fees. Eastern School is supported solely by voluntary contributions. For this reason, no classes have yet been offered at its present location about 75 miles southwest of Colorado Springs. Eastern School is an independent non-profit educational organization, unaffiliated with any other Theosophical organization.
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extension of our own feeble knowledge.

That knowledge extends back but a few thousand years...perhaps 6,500, except for one or two manuscripts that allude to earlier times, and the statements by sages of vast periods. Those of us who have been fortunate enough to rediscover theosophy have the help afforded by a vast literature. That body of writings shows us the *path* towards understanding, leaving us to work out solutions to apparently inexplicable problems ourselves. Karmically we can earn the right to know through effort, rather than blindly follow assertions given by self-proclaimed satraps (or gurus). Can we discover the periods of our earth's cycle of regeneration? It is mentioned in bits and pieces by H.P. Blavatsky, William Q. Judge, Subba Row, and others. To gather these together falls into the category of



Literature From The Wisdom Traditions

The Sermon on the Mount Selections from the New Testament

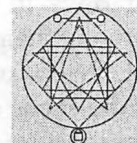


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James Pryse's translation and commentary on some of the more essential parts of the *New Testament* is based on the meaning of the original Greek language. He shows that many of the phrases and words were taken from earlier *Greek Mysteries*, and their meanings were meant to be used in the original spiritualized sense and context of those earlier pagan Mysteries.

This work is recommended to all students of the *New Testament*.

On The Gnostics



H.P. Blavatsky, *On The Gnostics*
Compiled & Annotated by H.J. Spierenburg
80 pages pb. \$12.50, (40% trade discount).
ISBN: 0-913004-93-6

"It was Madame Blavatsky who first claimed the Gnostics as precursors for the occult movement. In her program to divide speculative learning into esoteric and exoteric, truth and religion, the Gnostics were an obvious opposition to what she called 'Churchianity'. She absorbed the Gnostics, in her universal free-associative style, into a great occult synthesis. 'There is an esoteric tradition', Blavatsky felt, 'within every religion teaching her *secret doctrine*.' " -- Richard Smith, in *The Nag Hammadi Library in English*.



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inductive reasoning...arriving at a solution based upon their sums...a process that is always to some degree erroneous, as one can never quite find *every* fact, thus the conclusion is tainted. Still, we can approach the truth, though it will always be on the horizon.

When dealing with humans, we should remember they have certain psychological characteristics. For instance, if a North American comes across someone building a boat, there seems to be a reflex that causes them to ask, "Are you going to sail around the world?" Perhaps one sailor in 100,000 does it. This same type of innate psychology underlies the predictions of the "End of the World." Most recently it was Elizabeth Clear Profit in Montana. Her disillusioned flock dispersed when, astounding to relate...nothing happened. In the last century, Halley's Comet was the harbinger of immanent disaster touted from the pulpits, and people hid for days in cellars, my grandmother among them. The widespread notion of "the end of the world," far from being the focus of universal jocularity, seems to strike a note in the psyche of many. It seems plausible, not impossible at all. Why? The earth has been here 4 billion years...that tends to guarantee its future; it is not going away. This phrase really translates into..."the end of life as we have known it." This is subconsciously familiar to millions of people, because it has happened before. But for millions more the only life they have known is our present aberration...our high tech, ultra convenient, glamorous, hydrocarbon based Disneyland. It seems completely real, and thus must continue. Only a few see that the spirit of man is ignored; that which is most valuable is most neglected. The average man is unaware that thoughts are real things and have real effects...not immediately, but inevitably.

Since 1900 we have all experienced the heavy influence of the number 9. It is as its symbol...from a complete and balanced circle, it projects an arm outward and downward into materiality, becoming imbalanced. It stands

*"Behold the day of the earth
cometh,...I will cause the
arrogancy of the proud to cease,
I will make man more precious
than the golden wedge of ophir,
therefore will I shake the
heavens, and the earth shall
move out of her place..."*

for abject multiplicity, repetition, and quantity, and is surely the single most significant indicator for this century. In every possible area, numbers have increased. Mass production of every conceivable item by the millions. For eight hours a day, people repeat the same motions like automatons crowded together, quality lost, philosophy forgotten in the mad scramble. No need to launch into a litany of what is wrong with our civilization...suffice to say it cannot endure. Too much has been set in motion in the past...the immense inertia of a century of imbalance, like the fabled car of Juggernaut, must inevitably run its course. Perhaps the only way to think of it, is as a *spasm*....

But our subject is the cycle of the earth's periodic renewal. Let us examine three areas that present themselves for consideration: Scientific evidence, myths-legends and fables, and the writings of theosophy. A number of works have been written concerning the cataclysmic theory of earth changes. Recently, Hugh Achincloss Brown, Charles Hapgood, Imanuel Velikovsky, Frank C. Hibben, and Chan Thomas books have appeared, and last century Georges Cuvier, J. Andre DeLuc, Dolomieu, Escher, Forel, Donnelly, Dana, Klee, the list is long....They have agglomerated an impressive mass of information. They cite geological evidence such as: the age of the gorges at Niagara Falls, St. Anthony Falls, the sudden 200' rise of oceans the world over, the age of the Antarctic and Greenland Ice Caps, the flood of Noah, the rise of the St. Lawrence River bed...all dated at 6,500 years ago. There could be volumes of similar evidence

cited for this date. Another significant date is shown by: the bones of the LaBrea Tar Pits in Los Angeles, the continuous evolution of the Galapagos Islands, the end of the Laurentian Basin ice cap in Canada, the Murumbidgee River Basin ice cap, the extinction of species at Pejark Marsh in Australia, the sudden end of work at Tihuanaco at Lake Titacaca in Peru, all occurring about 13,000 years ago. There are compelling references in Ignatius Donnelly's *Ragnarok, The Age of Fire and Gravel*, Alexander Winchell's *Walks and Talks in the Geological Field*, Edward Belcher's *Earth and Man*, Louis Agassiz *Geological Sketches*, and Fred Plummer's *Last Change of the Earth's Axis*, which draws upon *The Secret Doctrine*...these will provide the student with a huge body of data. What caused the simultaneous extinction of the following?: A walrus in Virginia, 2 types of bears, 3 kinds of porpoises, 2 species of big cats (like the sabre tooth tiger), 4 kinds of dogs, 2 types of sea cow, 6 species of horse, a type of camel, 2 genus of sheep, 2 kinds of bison, 2 species of elephants, 2 of mastodons, a species of megatherium, 2 of megalonyx, a huge terrestrial sloth as large as an elephant...all of these existed on the North American Continent, and all disappeared at once about 13,000 years ago. There is also the well known discovery of the Siberian mammoth found with fresh flowers in its mouth frozen *in situ*, as if done in an instant. There is a mountain of evidence pointing towards two major adjustments in the earth, one at 6,500 years ago, and a greater occurrence 13,000 years ago. This certainly tends to lend credence to the *Timaeus* of Plato, wherein Solon states that the sinking of Atlantis (or Posiedonus) occurred 11,000 years before his time.

These events have left their impression on the survivors of in the form of myths and legends. The Christian Bible has several passages of interest. One is Isaiah 13:9,11-13 (x:i); "Behold the day of the earth cometh,...I will cause the arrogancy of the proud to cease, I will make man more precious

than the golden wedge of ophir, therefore will I shake the heavens, and the earth shall move out of her place..." etc. In Frederich Klee's *The Deluge* page 224, the Scandinavian Eddas are cited: "Before the present order of the world, the sun, which now rises in the east, formerly rose in the south." Herodotus states he was told by the Egyptian priests that their records show the sun to have been twice arising elsewhere, once in the west and once in the south. Indeed the alignments of the pyramid complex at Saqqarah, differ completely with others in Egypt, and are considered to be the oldest of all. The Moslem tradition of the second coming of Mohammed says, "the time of the resurrection will be shown by signs, the first of which will be that the sun shall arise in the west." The Quiche Mayas say that the sun of today is not the same as the one before. The Aztec legends have an account of their 'God/Chiefs,' speculating on where the sun would reappear in the ongoing gloom after a great change, and they made bets as to the exact place it might first be seen to rise, but when it finally appeared, they were all wrong. The Egyptians have the myth of Osiris the sun, who died, and Horus the new sun rose in its place. The Mayas have also an account of the great and sudden change of climate at Toulán in Mexico. The Indians of Terra del Fuego, the remnants of the 10' to 12' giants seen by Antonio Pigafetta in the late 1500s, had a legend that the sun set in the *wrong place*. In Peru, it was the "day the sun stood still." In Malaysia, it was the "Long Night." Fred Plummer feels he has found the approximate pivot axis to account for these legends, which reveals the former equator and polar axis...in relation to the continents. The Easter Islanders have a name for their home, which is "Te Pito te Henua," which also means *navel*. The island is very nearly 180 degrees from the Great Pyramid, and may have been the line around which the surface of the globe gyrated. All these legends of the sun changing its place relate to the time of about 13,000 years ago, the event

of 6,500 years ago being of lesser magnitude. Thus we have evidence that two convulsions have occurred, one concerning a flood and the other more radical, which caused the death of species, a change in the position of the sun and geological alterations.

There are passages in ancient literature which are interesting. In the *Brahma Vaivarta Purana* and the *Krishna Janma Khanda* is the story of the messenger of Vishnu who came to Indra at the request of Visvakarmán, having been exhausted by Indra's continuous palatial building demands. The messenger said, "Oh King, thy palace shall be the noblest of all, it shall be the noblest of all the palaces which the Indras before thyself sought to build." Indra became uneasy. "Dost thou say there were other Indras, other Visvakarmáns before ourselves, other palaces before mine?" "Yes indeed I have seen them. Moreover I have seen the world arise and vanish, arise and vanish again, like a tortoise shell coming out of the infinite ocean and sinking back. I was present at the dawn and twilight of cycles, past counting in their numbers,"...etc. In the *Book of Enoch*, "in those days Noah saw the earth became inclined and destruction approached" (p. 78). This passage is followed by a reference to the destruction of the magicians which is undoubtedly concerned with Babylon and Chaldean magic.

Most of us know of the predictions of Edgar Cayce in general terms at least...a portion of Southern California to submerge, New York to have a serious quake and submergence, an inland sea as far as Nebraska, the re-emergence of land off Terra del Fuego,



and in the Atlantic, plus a so-called shifting of the poles. All this before the middle of the next century. It should be apparent that a shift of the poles, that is, for the angle of rotation to change from 23 degrees to some other angle, would require the entire mass of the earth to be moved, and to do this one needs a fulcrum or celestial pry bar...which are not in evidence. However, if we concede that the crust of the earth could slide around the major bulk of the planet, it seems a more plausible theory, since the crust is only 100 miles thick, its mass if comparable to an egg shell. That this shell could slip around the central core from time to time, while the axis of its mass continued to rotate at 23 degrees, may be closer to the truth. Mr Judge hints that the earth may be hollow, and the great mass of the earth's interior may be a type of attenuated matter of which we are completely unaware. The earth's surface has known at least 50 north magnetic poles, ranging from Siberia, through the Pacific, to Chile, then up the Atlantic to wander near its present position...during the past 20 million years. (See S.D. 2, R. Robb article.) These have been shown by the magnetic signature in solidified flows of magma over that time period. In *The Secret Doctrine*, Samson Arnold Mackey is cited showing the gradual inclination of the angle of rotation, changing 4 degrees from the ecliptic with each precession of the equinoxes, or about 26,000 years. So that it was 27 degrees of inclination the last time we entered the sign of Aquarius, and will be 19 degrees the next time. This means the change of seasons becomes less noticeable for future inhabitants, finally becoming a vertical pole in about 150,000 years, with equal day and night, and continual summer all year. This condition is described in *The Secret Doctrine* as occurring in the dim mists of antiquity. Further, rotation is slowing as the earth's mass increases...this due to the continual accumulation of the dust of space at the rate of 1" deep per century. Thus the year of 360 days was not many millions of years ago,

and 370 will occur in the future. The earth we like to think of as constant and stable is neither. An eternal summer at the poles is possibly why we find at 79 degrees north latitude in Northern Greenland, remains of ash, beech, pine, walnut, poplars, vines, citrus trees, the flora of a semi-tropical climate.

Another method of ascertaining the age of an important event was derived by M. Julius Oppert. He traced the Egyptian zodiacal cycle of 1460 years which ended in the year 138 of our era, and compared it with the Assyrian lunar cycle of 1805 years which ended in the year 1093. When traced back, these two cycles coincided in the year 11,542 B.C....as if they were both instigated at that time. This would be 13,536 years ago.

We may say that there is ample evidence for two events, one 6,500 years ago, the other 13,000 years ago. If we divide the precessional circle of 26,000 years into four parts, just as we divide the earth year, that is, with two solstices and two equinoxes, there will be four quadrants of 6,500 years. Just as are the solstices and equinoxes significant points of focus during the earth year, so they are in the precessional cycle. These four points mark "seasons" in the development of the planet and its humanity. An event takes place at each of the four points. We are once again at one of those points. In *The Secret Doctrine* Vol. II, p. 444, and in *Echoes* Vol. II, p. 21...it is stated: "In a little over 25,000 years from now, the 6th subrace will be preparing for the 7th, cataclysms will then fall upon you, lands and nations will fall away..." Does anyone imagine that the start of the 6th subrace will somehow NOT be prepared for by the 5th...ourselves? Are we to be some sort of grand exception? No. It must be that as we prepare for the 6th, cataclysms must befall us, and our nations must fall away. It is a natural line of demarcation that allows the new subrace a fresh start, a new beginning, unfettered by the past, just as we do not remember our former incarnations. We learn in

theosophy that the progress of mankind through the subraces is intimately connected with the cycles of the earth, and we know there are major and minor pralayas at the end of cycles of activity. We need not become too concerned about ourselves, as this time approaches...Mr. Judge has some sage words in this regard.

In *The Secret Doctrine*, Vol. II, p. 253..."occult data show that even since the time of the regular establishment of the zodiacal calculations in Egypt, the poles have thrice been inverted." For inverted perhaps we can say changed or turned around, or, perhaps a very long period is referred to...the hundreds of thousands of years needed to gradually invert the poles at 4 degrees per 26,000 years...I think not. Even Egypt's history is not that long. In the Stanzas of Dzyan we find: "she, (the Earth) shook them off her back, whenever they overran the mother" (ii-5). I suggest to you that since the population of the world has been fairly constant at about 1 billion for the history we are aware of, and that since it has increased by a factor of 5 in one century to over 5 billions, we have in fact and indeed over run our mother earth with a glut of humans. Moreover, we have made a mess of things in the process. In *The Secret Doctrine*, Vol. II, p. 52: the commentary says..."this relates to an inclination of the axis" of which there were several, to a consequent deluge and chaos on earth." In *The Secret Doctrine*, Vol. II, p. 324, we have..."When the wheel runs at the usual rate, its extremities agree with its middle circle (equator), when it runs slower and tilts in every direction, there is great disturbance on the face of the earth" (commentary).

That the earth is in fact running slower is known, and that years of 360 days even 355 days once occurred is hinted in an article on cycles. Now let us add to the evidence two prophecies:

For verily, all the wonders of our age are destined to become but the ephemera of the century that is slowly approaching us, (20th) while they remain but the dreams and often the

nightmares of the present era. All this will surely pass away and be no more. A seismic breath in Egypt may occur tomorrow and the earth will then "open her mouth" and swallow the waters of the canal of Suez, and it will become an impassable bog. A *Terremotos*, or worse still a *succussatore*, as they are called in South America, may lift the Long Island with its "Liberty" and toss them both a hundred feet high in the blue air, but to drop them down, covering their watery grave with the never-drying salt tears of the Atlantic Ocean.... and the same thing threatens Lutetia that was, or Paris that is, and our own British Isles.

H.P. Blavatsky, "The Eighth Wonder," 1889, *Lucifer*, Vol. 1X, No. 50, Oct 1891, pp. 95-99.)

We are at the end of a cycle "geological and other" and at the beginning of another.

Cataclysm is to follow cataclysm. The pent up forces are bursting out in many quarters; and not only will men be swallowed up or slain by thousands, "New" land appear and "old" subside, volcanic eruptions and tidal waves appal; but secrets of an unsuspected Past, will be uncovered to the dismay of Western theorists, and the humiliation of an imperious science. This drifting ship, if watched, may be seen to ground upon the upheaved vestiges of ancient civilizations, and fall to pieces. We are not emulous of the prophets honours; but still, let this stand as a prophesy."

(T. Subba Row Garu, (1856-1890)

Can this prophesy be for some time far ahead in the coming centuries? Can H.P.B.'s? When H.P.B. says that these so-called wonders are to become the *ephemera* of the 20th century, we can expect that such wonders are not destined to dazzle us into the next century, where, as we remember she writes that "our 20th may be the last to be so named." The New Order of Ages is about to begin, how might the next era be counted? From day One? Or perhaps with some eastern influence proven by circumstances, men will be inclined to start calling this new era what it is...the Kali Yuga, which began in 3,102 B.C. in February. Instead of the year 2,000, we may count it as KY-5,103...those of us who are here to see it. Lastly we can gain insights from the following quotes from William Q. Judge:

Seismic disturbance is the physical sign of disturbance in the moral, psychic and mental fields...

That earthquakes, floods and great social changes would go on increasing has been known to Theosophists since the day Tom Paine saw psychically, "a new order of things for the human race opening in the affairs of America," before the revolution. And ever since the increment of disaster has been great. The motto adopted by the makers of the union "a new order of ages" was an echo from the realm of soul to the ears of men on earth. It marked a point in the cycle. The record of the disasters since then would be found appalling. It takes in Asia and Europe, and would now show millions of sudden deaths by violent earth convulsions. Herbert Spencer says in a magazine article: "A nation of which the legislators vote as they were bid, and of which the workers surrender their rights of selling their labours where they please, has neither the ideas nor the sentiments needed for the maintenance of liberty. We are on the way back to the rule of the strong in the shape of bureaucratic despotism of a socialistic organization, and then of the military despotism which must follow it; if indeed some social crash does not bring the latter

upon us more quickly."

There is much unconscious prophesy in what he says. Earthquakes and death from them are dreadful, but they can be avoided when their probable place is known. But social earthquakes, moral pestilence, mental change belong to man, go where he goes, and cannot be avoided by any alteration of place."

(*Echoes of the Orient*, Vol. 1, p. 401)

William Q. Judge then discusses astrological prophesy and concludes with the following:

Many Theosophists believe these prognostications, others deride them. The former ask, what shall we do? Nothing. Stay where you are, if you remove, it is more likely you will run into the jaws of a blacker fate. Do your duty where you find yourself, and if from your goodness you are a favourite of the Gods you will escape, while if you are not, it is better for you to die and take another chance at bettering your character. Death will come when it will, and why should we fear, since it is a necessary end.

(*Echoes of the Orient*, Vol. I, pp. 401-402)

The Europeans are also Atlantean monads; but the flower, so to speak, of this revival or resurrection, is and is to be on the American Continent. I will not say the United States, for mayhap, when the sun of our power has risen again, there may be no United



**A CIVILIZATION FOUNDED
UPON SPIRITUAL IDEALS
AND COSMIC VERITIES**

G. de Purucker: *Preface to H.P. Blavatsky, The Mystery*, xv-xvi.

Religion-Philosophy-Science explains all things and all human events because it is a system based on the **nature of things as they are**...founded on Nature itself....It tells not merely of man and of his origin and destiny and of his present nature, but it tells us also

States for it to rise upon....Herein lies the very gist of the cycle's meaning. It is a preparatory cycle with much of necessary destruction in it; for, before construction, we must have some disintegration.

(*Echoes of the Orient*, Vol.I, p. 17)

Judging then, from the appearances of the affairs of men, we can conclude that now some great cycle is either ending or beginning, and that a number of minor cycles are approaching each other.

(*Echoes of the Orient*, Vol.I, p. 121)

Karma operates to produce cataclysms of nature by concatenation through the mental and astral planes of being. A cataclysm may be traced to an immediate physical cause as internal fire and atmospheric disturbance, but these have been brought on by the disturbance created through the dynamic power of human thought.

Egos who have no Karmic connection with a portion of the globe where a cataclysm is coming on, are kept without the latter's operation in two ways: (a) by repulsion acting on their inner nature, and (b) by being called and warned by those who watch the progress of the world.

(*Aphorisms on Karma*)
Presented by: Richard Robb
At: Annual Meeting of T.S. in Canada
Held: Edmonton, Alberta
On: September 24, 1994



of the Universal Nature, of which man is an inseparable part....It tells us what man is, what his inner constitution is, how the latter is held together in a coherent unity, whence it comes, what becomes of its various principles when the great liberator, Death, frees the imprisoned spirit....It teaches us likewise of the nature of civilizations, and how they arise, and what they are based on, and of the working of the energies springing from human hearts and minds, which form civilizations...

LIFE, DEATH, AND THE HUMAN SITUATION

A PERSPECTIVE ON THE HUMAN PREDICAMENT

Lama Duboom Tulku

From the Buddhist point of view, life is merely a process, a means to an end rather than an end in itself. We use it best when we dedicate it to the path leading to deeper knowledge, to an understanding of the nature of higher reality. This is the ultimate purpose we can bring to our existence.

Many of us do not seem to appreciate how precious human life is and consequently do not use it to achieve meaningful goals.

In Buddhism, our human life is likened to a boat for crossing a river, the river of suffering; but many of us fail to grasp this essential truth. The Buddhist scriptures tell us that we behave like the one who sleeps in the boat instead of using it for crossing the river. Unaware of our inner potential, we tend to identify ourselves as incapable and inadequate, and turn to other people are also likely to feel the same way about themselves, and as external circumstances are unstable, such relationships often lead to further frustration.

We can unlock the potential for happiness and contentment that lies within ourselves by becoming aware of our mental processes, and then applying discriminating wisdom to all our actions of body, speech and mind. But to accomplish this noble goal we must first lay the basic groundwork. To hope to achieve this fulfillment without first establishing the foundations of a spiritual life is to invite confusion and frustration.

We must start by building realistic attitudes within ourselves. We have to accept our positive as well as our negative traits, and be determined to nourish the good and transform and eliminate the negative aspects of our character.

Eventually we will recognize how fortunate we are to have been born as a human being. Once we understand

this, we can begin to train our minds to achieve enlightenment.

When we examine ourselves deeply and carefully, we shall find that most of our day-to-day problems are quite trivial. It is only our projections and our conceptual mind that complicate and magnify them. It is this that propels us into our states of depression and sense of hopelessness. Wallowing in self-pity, we are unable to see that in fact we have created our own problems and therefore our own confusion.

This understanding helps us to recognize and to rejoice in our good fortune at having achieved a human rebirth, to find consolation in the extraordinary and unique potential that we have as humans, the potential to achieve true happiness and satisfaction. The vision of this reality naturally fills us with joy and enthusiasm for life for who would not feel elated at the realization that he or she holds the key to his or her own fulfillment.

At the same time, recognizing our good fortune helps us to see clearly that there are many sentient beings who are infinitely less fortunate than we are. We should feel true compassion for them and develop active concern for their plight.

DEATH AWARENESS

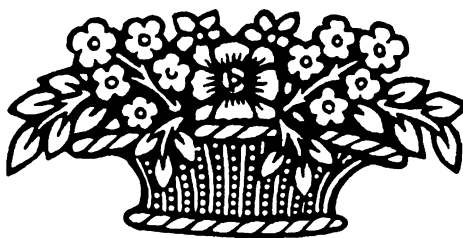
When we are confronted with the thought of death, we are apt to react with shock. We consider death as the contradiction of life and happiness, as if it belongs to the realm of the unthinkable and unmentionable. But this attitude of ours is unrealistic, because change, disintegration, and death are natural and inevitable aspects of life. Death is not a cessation but a transition, a transformation. Death can be joyful, happy and a change to a new life and a new beginning. The aware-

ness of death can be a very positive factor in boosting our courage and in turning us away from superficial and negative ways.

How we live our life will inevitably affect how we will die. If we live peacefully we shall die in peace; but if we fail to take death into consideration during our lifetime and thus fail to prepare for death, we are likely to die in a state of fear and regret. This will only compound our suffering.

Fundamental to Buddhist thought is the idea of Karma and reincarnation. The word Karma literally means action or deed. The concept is that every action we create, be it positive, negative or neutral, leaves an impression or imprint on the mind, a seed that will later act as a subconscious predisposition. A person who creates evil will cause his mind to become laden with a heavy subconscious predisposition for cruelty. Conversely, a person who does good through acts of love, wisdom and kindness will increase his or her predispositions towards these qualities. Thus Karma or action immediately affect our mind and personality, and consequently influences the patterns we will take in the future.

But more importantly, at the time of death the Karmic seeds we carry within the mind will strongly affect our future evolution. In the Buddhist view when the body dies then the mind enters the bardo, the intermediate state between death and rebirth, taking with



it the karmic instincts it has generated during life. These instincts will have both positive and negative values, and whichever predominates will determine what kind of a rebirth we will receive. Generally speaking, people with heavy negative karma will die in negative states of mind, and those with positive karma will die in positive states. People with equally balanced positive and negative karma could die in either state of mind.

The immediate contents of one's conscious mind at the moment of death is said to be of extreme importance in determining one's next rebirth. If we enter the bardo in a negative state of mind we trigger negative karmic instincts and are led to a miserable rebirth. Similarly, to enter the bardo with positive thoughts triggers positive instincts and results in a positive rebirth. As in a dream, we are led in accordance with the mental content of the moment.

Buddhism here speaks of the six realms—the hells, the ghost realms, the animal world, the human plane, and the heavens of the demi-gods and the gods. Each of these in its negative aspect corresponds in nature to one of the six root delusions, and whichever of the six realms we will be reborn.

For example, the essential quality of the hells is violence, and this corresponds in nature to the delusion of anger. Thus to die in a state of anger produces a mental contest similar to the hells and results in rebirth in hell. Similarly, the nature of the ghost realms is unfulfilled craving and this corresponds with the delusion of attachment. Thus to die with heavy attachment leads to rebirth in the ghost world. The nature of the animal world is suffering due to lack of analytical wisdom, and consequently to die in a state of mental cloudiness or narrow-mindedness leads to a rebirth as an animal, an insect, and so forth.

Generally speaking, rebirth in the realms is of two basic types, that produced from positive karma but stained by delusion, and that produced by positive karma and auspicious

mental frameworks. The former results in a positive rebirth with negative conditions, the latter produces a positive rebirth with auspicious conditions.

The delusions associated with a negative rebirth in the upper realms are egoism, envy, and pride. When these twist the positive karma that generates a high rebirth, they cause the auspicious form to be directed in distorted directions. These three delusions respectively cause negative rebirth as a human, a demigod [asura] and a god [deva]. Here the positive karma throws the being to an auspicious realm, but the presence of the delusion causes the happiness of the realm to be misused or withheld.

Each daily cycle also provides us with an experience of death, bardo and rebirth. For example, the moment of falling asleep gives us an experience of clear light, like the flash of clear light at the moment of death. The dream state is similar to the bardo and its visions, and the body of the dream similar to the bardo body.

Consequently, dream yoga is important in the tract training, when we control our thoughts and visions in the dream state, we are close to being able to control our mind in the bardo experience.

Finally, awakening from a dream is like rebirth; our dream body dies and we arise in a different form than we had sensed in our dream.

The Tibetan literature on death and dying is, therefore, essentially inspirational and instructive in nature. Its principal aim is to encourage the seeker of knowledge to embark upon the spiritual quest with full intensity, and to advise us on how this quest is to be accomplished.

SPIRITUAL PRACTICE AND SOCIAL COMMITMENT

Finally, it may be useful to mention a few points with regard to the relationship between spiritual practice and

social responsibility.

In the existing world atmosphere, some people may think that the various spiritual traditions are intended only for those who remain in remote places of seclusion, and that they are not relevant to social and political life. This view is not acceptable to a Buddhist. All deliberate actions come from motivation, and political activity is not excepted from this law. If a person involved in political or social work cultivates a positive, wholesome motivation and conducts himself or herself within a framework characterized by spiritual qualities, making his or her purpose the quest to help create a better human society, then such a politician or social worker is practicing the spiritual path even while engaged in public activities.

Motivation is a vital element in all spheres of life. Hence in Buddhism it is said that the basis of true spirituality is built from qualities such as love, compassion, respect for others, a commitment to honesty, and so forth. These values are important not only in politics, but also in economics, business, science, law, medicine, and in fact every walk of life. With the proper motivation these activities help humanity; without it things easily go in the reverse way. For example, without the proper motivation then science and technology, instead of helping, can just bring more fear and suffering to humanity. We can see this today in the situation wherein much of humanity's scientific genius dedicated to creating nothing but instruments of war.

Compassionate thought is very important for human beings, for this alone will inspire us to seek the universally good. We should cultivate this caring attitude not only toward other human beings but toward all living beings, and toward the very environment in which we live and upon which we depend. We must learn to appreciate our existence as an integral whole, an existence comprised and sustained by air, water, land, light, and so forth.

It is unfortunate that many of our so-called scientific advances and operations are eroding the very environment that maintains life on our planet. We see the danger of annihilation staring directly at us, yet seem to be doing very little about it.

It is essential that we retrace our steps in certain fields of present-day activities, so that we may promote life-sustaining activities and not be the authors of our own destruction.

Each one of us should attempt to bring our wisdom to bear on the current situation in the world and dedicate ourselves to those paths that enhance life, harmony, and peace on earth, paths that will lead us to higher being, liberation and enlightenment.

The responsibility for the future of humanity, and indeed for the future of our planet, lies in our hands. We should think of the legacy that we will leave for future generations, and each of us has a responsibility in this respect. This is time for apathy at this crucial juncture in our history.



THE AMAZING & FASCINATING ANT

Edward O. Wilson discovered chemical communication in ants in 1959, and has since remained the world's leading myrmecologist. In "Empire of the Ants" in the March Discover, he reflects on a lifetime spent in studying ant behavior. Ants have a standing population of some 10 million billion, and the 8,800 known species cover most of the land surfaces of the world except for the polar regions. In sheer number ants far exceed all land vertebrates—that is, all Earth's mammals, birds, reptiles and amphibians combined.

How has something so small as an ant become so astonishingly successful and important? The key lies in their social organization, says Wilson:

Ants are easy to overlook. Acting together, however, these insects are among the dominant forces of our terrestrial environment...We depend on this seething mass for our existence. Together with termites, ants turn most of the world's soil; they aerate it, drain it, and enrich it, channeling organic matter into their subterranean nests...Ants are among the most important disseminators of plant seeds. They are the principal predators of insects, spiders, and other small animals their own size. They are also the cemetery squad, scavenging and eat-

ing more than 90 percent of the corpses of small animals. So many kinds of plants and animals depend on them one way or another that if ants were somehow exterminated, hundreds of thousands of species would become extinct, and most of the world's ecosystems might be dangerously destabilized.

In one important sense ants are not little creatures at all. The operational unit is not the individual ant but the entire colony, whose hundreds or thousands of foragers, spreading and contracting like a giant amoeba, simultaneously patrol a wide stretch of terrain...

There are many ways in which ants and human beings are alike. Both are resounding success stories of evolution, after all, both have achieved their success through their ability to form social groups, to communicate, and to manipulate their environment with great dexterity...

The ways of the ants are myriad, and they are endlessly fascinating...The ants filled the Earth because they stumbled upon a highly successful general strategy: the formulation of a colony of self-sacrificial nonreproducing workers, arrayed around a fertile queen, able to overwhelm solitary competitors and to invent novel forms of co-operative labor beyond the reach of ordinary animals.

FOOTNOTES

1.- The Tibetan word bardo [Bar-do] literally translates as *between*. It refers to the state between death and rebirth.

2.- These six realms are generally depicted in paintings of the wheel of life, often seen in the entranceway of Tibetan temples.

All of these six are within samsara, or cyclic existence. The Buddhist goal therefore is to transcend all of them, higher as well as lower.

This is a chapter from a forthcoming book to be published by Point Loma Publications in July 1995 entitled "The Buddhist Path to Enlightenment—the Philosophy and Practice of Tibetan Buddhism"—Ed.

The ant colony is essentially a factory within a fortress, a splendid arrangement of soldiers, builders, nurses, and other specialists united in single-minded dedication.

Wilson's article brings out numerous interesting facts about these wonderful little creatures, which H.P.B. describes as "intermediary beings...a kind of transitional entity between two planes", having "conceptions of time and space which are its own, not ours; conceptions which are entirely on another plane." H.P.B. further refers to the ant "with its wonderful architectural, social and political abilities" as "inexpressibly higher in the scale than the subtle royal tiger watching its prey." The ant ourselves possess different degrees of perception. We are on a higher scale of evolution; but "in relation to its own plane of conception and perception, the ant has as good an intellect as we have ourselves, and a better one".

—from *Theosophy* magazine



BUDDHISM WITHOUT SECTARIANISM

The Venerable Deshung Rinpoche

In undertaking to study the Dharma, we need to understand that there is a right way to do it. As you listen to this exposition of Buddhist teachings, put aside all distractions and focus your mind with single-minded intent upon its words and their meaning. This, too, should be done in an attitude of remembrance of all those beings who are unable to hear the teachings of enlightenment. Bring them to your mind with thoughts of love and compassion and with a resolve that, on their behalf, you will learn the Dharma rightly, remember it, experience it and realize it through your own efforts.

In order to purify the mind of ordinary conceptualizations about the nature and value of Dharma, you should also think of your teacher as being none other than Shakyamuni Buddha himself. For if the Enlightened One himself were here before you, he would not teach other than this Dharma.

Visualize your teacher in the form of Shakyamuni Buddha and imagine that boundless rays of golden light shine forth from his body to touch all living beings. These lights remove from them and from oneself obstacles to the experience of the Dharma Realm and establish them in the pure joy of liberation. As these rays of lights touch your heart, think that there arises in your mind insight into the true sense of the Dharma that is being expounded.

Think of yourself as being none other than the Bodhisattva of Wisdom, Manjushri, who in fulfillment of his vow, tirelessly seeks out all the teachings of the Dharma on behalf of suffering beings. Imagine that you are receiving this Dharma in the pure realm of the Buddhas. There, all things are seen, not as substantial and real in the way that we see them through delusion, but as similar to the images that appear in a mirage or in a dream. Without grasping at anything as real, allow your mind to dwell in the state of emptiness. In these ways, your efforts

to learn where and how will approximate the transmission of holy Dharma as it takes place on the level of ultimate reality.

All such opportunities as this — to hear, to learn, and to integrate within one's own consciousness the teachings of enlightenment taught by Shakyamuni Buddha — are extremely rare. Very few beings have such an opportunity. Many live their lives cut off from the Dharma. They have no access to the path of liberation. As a result, they suffer and, through delusion, create more suffering for themselves and for other beings. This suffering goes on and on; it is endless and manifold in its manifestations.

It was truly spoken in the sutras that it is rare for beings to hear even the name of the Buddha. Throughout countless lifetimes, most beings do not have even that much of a chance for liberation from their delusion and pain. Every teaching should, therefore, be valued as rare, and cherished while one still has the opportunity to receive it.

Fortunate beings such as ourselves, who now have the advantages and leisure of human life at a time when the teachings are present, should be mindful of our situation. Human life is extremely short. It passes away more rapidly than the falling waters of a mountain stream. Our life is passing away swiftly and death lies ahead for each one of us. In this world, distractions

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tions are many and obstacles are rife. It is hard to find the will to practice Dharma. It is hard to awaken within our minds the resolve to win enlightenment, hard to apply ourselves rightly to this resolve in a way that truly benefits ourselves and others.

Yet we must find the strength to awaken this resolve within ourselves through reflection upon the facts of our human existence and the facts of existence as a whole. For we, like other beings, are being carried along by the great river of karmic propensities (actions born out of attachment, aversion and ignorance). At the time of death, the propensities of our mind will determine our future— whether we shall again find such an opportunity to receive and practice the Dharma or whether we shall have lost it for good, whether we shall suffer in the lower realms among the hell-beings, hungry ghosts, and animals, or find ourselves bereft of Dharma among the gods and titans.

The law of karma that turns the great wheel of interdependent origination, the inexorable cycle of deluded mental processes, will carry us away from this unique opportunity to take hold of, and be rescued by, the saving Dharma. If we remain under the control of this round of delusion, the evolution of the twelve nidanas, or links of interdependent origination will cause us helplessly to roam about from one state of existence to another. If we do not break free from the wheel of delusion through wisdom and right understanding of the Way, we are sure to continue to experience pain. If we do not make this break, the three kinds of pain—



of impermanence, of pain itself (in the lower realms), and of conditioned existence—will continue to plague us. This is the future that awaits each one of us who fails to pause, reflect, and make a sincere effort to realize these Dharma truths.

In a situation such as ours, what are we to do? This was the matter upon which the Enlightened One, Shakyamuni Buddha, pondered for years and it is through His great compassion for beings like ourselves that we have had revealed to us a way whereby we might free ourselves from our plight.

The Buddha taught a path of liberation based upon purity and morality, a path of experience that consists of right study, reflection and meditation, a path that has as its end the attainment of the great happiness of freedom. Through His skill in means and knowledge of the various kinds of beings and the various karmic propensities which cause beings to differ from each other, He expounded several systems of practice.

First, He taught the system of Hinayana Buddhism with its concept of individual salvation. For others of greater spiritual capacity, He taught the noble doctrines of the Great Way of Mahayana Buddhism with its concept of universal salvation. In the Mahayana system, one takes the Bodhisattva's vow to liberate all living beings as well as oneself. It has as its result the attainment of the three kayas, or aspects of perfect enlightenment. However, this path of Mahayana practice requires that three incalculable eons be spent in perfecting the qualities of Bodhisattvahood.

For those whose compassion for the world is intense, who find it intolerable that beings be kept waiting so long before one is able to free them from suffering and establish them in the happiness of liberation, Lord Buddha expounded the swift path of Vajrayana Buddhism. Because of the superior meditative techniques of this system, it becomes possible to attain Buddhahood in a very short while.

If one preserves one's vows and meditates diligently, one will attain perfect enlightenment—Buddhahood—in this very lifetime. But this system does require that one be endowed with superior mental faculties: one must be extremely intelligent and diligent. Yet one can be assured of enlightenment either in the bardo state or in the next life-time if one is only of mediocre abilities, understanding and diligence. Even if one has very little spiritual development and is unable to practice at all, one is still assured of the attainment of Buddhahood within not more than sixteen lifetimes.

This last system taught by the Buddha is, therefore, extremely effective. Buddhists who are moved by intense compassion for the world, who have resolved quickly to free beings from suffering and to establish them in happiness should apply themselves to this system of practice. The qualities that are required here are courage, diligence in practice, and enthusiasm for virtue.

These three systems of Dharma expounded for beings of different spiritual capacities are all of great

benefit to the world. Through them, all beings may find a way to liberation. Whoever receives the Dharma receives benefit, for it was taught by the Compassionate Buddha to help us achieve our aims. We all seek happiness and try to avoid pain. The Dharma shows us the way to remove the causes of pain and to attain the experience of supreme well-being.

Yet there is the danger of taking hold of Dharma wrongly. If this danger is not avoided and one's approach to Dharma is faulty, *Dharma* becomes a cause of harm instead of benefit. This is not the intent of the Enlightened Ones nor of those masters who have entrusted it to us.

Recognize and avoid this danger: it is called *narrow-mindedness*. It manifests in sangha circles in the form of sectarianism: an attitude of partiality, a tendency to form deluded attachments to one's own order and to reject other schools of Buddhism as inferior.

I have seen this narrow-minded spirit detract from Buddhism in my own land of Tibet and, during the past 20 years of my stay in America, I have also seen it grow among the many Dharma centers founded here by Tibetan, teachers and their disciples. It is always with sorrow that I observe sectarianism take root among Dharma centers. It is my karma, as a representative of Buddhism and as a Tibetan, to have the opportunity and responsibility to speak out, when asked, against this *inner foe*.

It was common in Tibet for the least spiritually developed adherents of each of the four great orders to nurture this spirit of sectarianism. Often monks and lay disciples of one order would refuse to attend the services of other orders. Monks would refuse to study or read the literature of others simply because they were the writings of masters who belonged to another lineage—no matter how good the literature might be.

The great Nyingma order—the Order of the Ancient Ones—has its own special pride. Some of its followers feel that, as members of the earliest



school, they have profound doctrines unknown to the later schools of Tibetan Buddhism. They maintain that somehow their doctrine of *Great Perfection* is superior to the *Mahamudra* perception of ultimate reality. They make this claim even though, by logic and the teachings of the Buddha Himself, we know it is not possible that there could be any difference in the realization of ultimate reality.

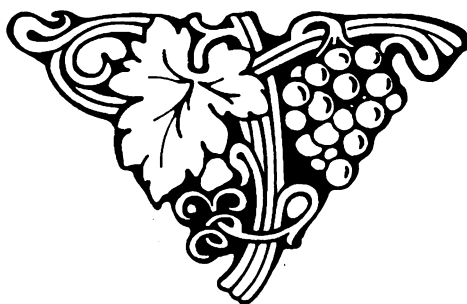
They also claim that theirs is a superior path endowed with secret teachings and levels of Dharma unknown to the other schools.

The Gelugpa school, founded by the great Tsongkhapa, has its proud adherents, too. They think they are sole guardians of the teachings that were transmitted into Tibet by the great pandit Atisha, even though these are available and commonly practiced in the other orders. They have pride in proclaiming a superiority in moral conduct. They feel their observance of monastic discipline and their custom of devoting many years to study before finally turning to the practice of meditation constitutes a superior approach to Vajrayana practice. They consider themselves to be superior both in deportment and in learning.

Certain followers of the Sakya order also have their conceit about learning. They believe that only their school understands and preserves the profound teachings that were introduced into Tibet from Buddhist India. It is common for these Sakya scholars to look down on the practitioners of other orders, thinking that other Tibetan Buddhists are ignorant practitioners whose practice is not supported by right understanding of the Dharma's true meaning.

Some Kagyu adherents have their own special pride. They claim that their lineage of masters is so superior that they themselves should be considered superior—as heirs of Tilopa, Naropa, Marpa, Milarepa and Dagpo. These masters, it is true, were very great but it does not necessarily follow that one who claims to be an adherent of their tradition is also great. The greatness

The difference between the wise Buddhist and the sectarian Buddhist is like that between the vastness of space and the narrowness of a vase.



of these masters depends upon their realization. Blind allegiance to these masters cannot make Kagyu practitioners superior.

All of these are attitudes commonly found among Tibetan Buddhist monks and lay people. They may be common attitudes but they are not Buddhist attitudes. The great Kagyu master and Ris-med proponent, Kongtrul Rinpoche, stated that a wise person will have faith in the teaching of all orders, will love the Dharma found in each just as a mother cherishes all her children. A wise person's mind is vast like the sky, with room for many teachings, many insights, many meditations. But the mind of an ignorant sectarian is limited, tight, and narrow like a vase that can only hold so much. It is difficult for such a mind to grow in Dharma because of its self-imposed limitations. The difference between the wise Buddhist and the sectarian Buddhist is like that between the vastness of space and the narrowness of a vase. These are the words of Kongtrul Rinpoche.

The great sage of the Sakya Order, Sapan wrote in his Three Vows that, in his youth, he studied extensively the literature of all the orders of Tibet, under different masters. He made special efforts to learn, understand, and realize the doctrines of these different schools and never despised any of them. He cherished them all.

Long-chen Rab-jampa, the great scholar of the Nyingma Order, practiced similarly. He received transmission of Dharma from masters of all four orders without discrimination. From the biography of the great Tsongkhapa, we learn that he, too, studied extensively under masters of all orders. The great Khyentse Wangpo, foremost teacher of the Ris-med, or non-sectarian movement, wrote in his autobiography that in his youth he had studied under one hundred and fifty masters of all the four orders of Tibetan Buddhism.

Kongtrul Rinpoche, another Ris-med master, included all the essential doctrines of each of the four orders, as well as of the minor sub-sects, in his masterpiece, *The Treasure of Doctrine*.

All of these great masters, the greatest minds that Tibetan Buddhist history has produced, agreed that there is no place in the pure Dharma for a sectarian attitude. The Buddha Himself taught in *The Book of Discipline* and in various sutras that those Buddhists who form attachments to their own school of Buddhism and despise the teachings, masters and followers of other schools, create great harm for themselves and for the Buddhist community as a whole.

First of all, one who despises another Buddhist school despises the Buddha. He impairs the transmission of the Dharma. The presence of the Dharma is jeopardized by such an attitude, and one becomes cut off from its transmission. This is so because one's refuge vows are based upon reliance on the Enlightened One, His Teach-

A wise person's mind is vast like the sky, with room for many teachings, many insights, many meditations. But the mind of an ignorant sectarian is limited, tight, and narrow like a vase that can only hold so much.



ings, and the Holy Community. If one rejects Dharma one breaks one's refuge vow and thereby becomes cut off from the Dharma. By rejecting this Dharma that is the only door to happiness for beings and oneself, one accumulates inexhaustible sin.

Therefore, the Buddha taught that one should also not despise the Dharma of non-Buddhists for it is their source of happiness and benefit. One should not despise or harbor contempt for the doctrines of the Hindus, Christians, or other non-Buddhist religions because this attitude of attachment to one's own side while rejecting the possibility of differences is harmful to one's own spiritual career.

Those people who harbor voiced or unvoiced contempt for the teachings and the lineage of other schools incur great sin and terrible consequences. Worst of all, this attitude is as unnecessary as it is harmful.

Students of Dharma ought to be moved by faith in the teachings of the Buddha to renounce the distractions, delusions, and bonds of the world and to direct their efforts toward purifying their minds of obstacles, obscurations, and sins. They should devote themselves to efforts in accumulating those virtues and realizations that bring about Buddhahood and great benefit for themselves and others. This is the real task that each Buddhist has before him or her. Our work is not one of competing or vying with other Buddhist practitioners, thereby creating obstacles for them and for ourselves. This was not the responsibility set before us when we took upon ourselves the vows of refuge and the vows of Bodhisattvahood.

Faith is the foundation of the Dharma. It is faith in the authenticity and the truth of Buddhist teachings and confidence in the efficacy of the path to enlightenment that impels us to take upon ourselves the commitments of vows. It moves us to take upon ourselves the commitments of the monastic vows, novice vows, or the precepts of the lay householder.

In all of these, our faith in the authenticity of the Three Jewels is the cornerstone of the vows and trainings to which we commit ourselves. If we reject the Dharma of other Buddhists, we destroy our own commitment to Dharma. We impair our standing in the Dharma and create an obstacle to its reception. We destroy the cornerstone of our own spiritual career.

For these reasons, keep always in mind the great value of Dharma. Reject within yourself and in others any attitude that promotes the lessening of faith. We strive always for pure faith—faith that is intelligent, based upon the understanding that we must cherish these Three Jewels as the foundation of our own hopes for Buddhahood.

People who adopt this narrow minded attitude of sectarianism are usually ignorant of the doctrines that other orders possess. Instead they base their sectarianism upon lineage. They reject the teachers, rather than the teachings of other schools.

The lineages of each of the three systems of discipline, which form the structure of Dharma training for all Buddhists, are derived directly from Shakyamuni Buddha himself. The Pratimoksha vows originated with the Buddha and were transmitted in succession through the great Indian sages to the Tibetan patriarchs. They have continued in a pure and unbroken succession down to our present time.

The same is true of the profound doctrines and precepts of the Bodhisattva's vows, which were also taught by the Shakyamuni Buddha and transmitted through the great sages of Buddhist India and Tibet.

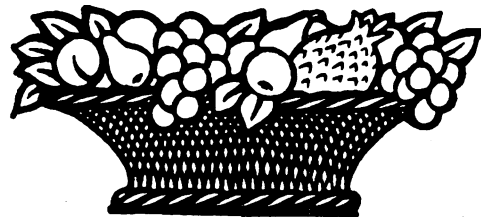
From the master Nagarjuna we have the 'Manjushri tradition' of the Bodhisattvas vows and from the master Asanga and his successors we have the 'Maitreya tradition'.

Similarly, the Vajrayana, all the tantras were expounded by Buddha in His tantric form—that of Vajradhara. These tantras and their instructions were transmitted from Vajradhara to various masters of Buddhist Tibet. Those same tantras and instructions have been transmitted purely, without interruption, down to the present time. They are common to all of the four orders. Though the lineage of masters may vary from order to order, there is no flaw in the purity and continuity of their transmission.

These three sets of vows provide the framework or structure that enables each one of us to progress on the path to liberation. Thus, there is no fault in any school, or its doctrines or its lineage. Where in all these could an intelligent person find justification for sectarianism?

It is certainly natural and permissible that we might feel a special affinity with one or another school or be drawn to a particular system of practice, to a particular circle of meditators or to a particular teacher. But when we do this, we must also be sure to watch our mind and weed out from it any feelings of contempt for, or aversion to, other schools of Buddhism. We should not shun their teachings or their teachers. Whenever we act simply out of attachment to our own order or from a wish not to be receptive to the teachings or teachers of other orders, we are indulging ourselves in this very harmful attitude of sectarianism.

One whose Dharma career is tainted by narrow-mindedness and attachment to one's own interests while rejecting those of others will never



overcome the many obstacles to the attainment of wisdom or insight.

Sectarianism turns the pure Dharma into poison, through it, one accumulates great sin. In this life one will be frustrated in one's own Dharma efforts. Upon death, one will fall into hell as swiftly as an arrow shot from a bow. These are the consequences of spending a lifetime in rejecting other's spiritual efforts on such narrow-minded grounds.



Therefore be mindful not to indulge in this attitude that brings so much unsought harm upon yourself. Do not create obstacles to your own Dharma. Strive instead for pure faith and maintain that faith in all manifestations of the Three Jewels, no matter whether they are represented in one school of Tibetan Buddhism or in another. Painstakingly nurture your refuge vows and thereby grow truly in the Dharma.

NOTHING TOO MUCH

H.T. Edge, M.A., D. Litt.

We often quote that maxim, used by several of the ancient Greek authors, 'Not too much of anything, nothing in excess, moderation in all things'; but perhaps not always realizing sufficiently its import. The genius of our race is in an important respect the opposite of that of these ancient Greeks. Strenuousness is rather our cult, the philosophy of the utmost; and this we carry into everything we do, from manual labor to devotional aspirations. But the Greeks cherished the ideal of balance and eschewed the notion of excess in anything; some of their stories depict the retribution that comes on those who pursue one line of endeavor too strenuously. Proportion is the keynote of their art. Astrology books tell us that certain prominent occidental nations are under the fiery sign Aries, the Ram; and that the Chinese are ruled by its opposite, Libra or the Balance. Contrast our philosophies and religions with those of ancient China.

Yet even in speaking of the Tao philosophy, so deeply engrained is the racial genius above spoken of, that we are apt to try and translate the words of Lao-Tse and Chuang-Tse into terms more consonant with our own ideals, as though these philosophers were concealing their meaning under some guise of indirect speech. But there is no need to seek to evade these teach-

ings, for they are what we find in ancient India and in many Theosophical books which we revere. They amount, philosophically speaking, to the finding of the true Self by progressive rejection of all that encumbers it; and, as regards action, they imply the finding of the real actor in man, by relegating to their proper place all the minor impulses to action, which are only the qualities of nature, as the Bhagavad-Gita tells us.

Indian philosophy runs to vast masses of detail, terms innumerable, categories, classifications, doctrines, schools; but the Chinese eschews every complication and avoids terminology and formal doctrine, all world-systems

and theories of the constitution of man. There are many roads to truth, but all have the same goal.

Occidental people are afraid that if they abandon strenuousness they will fall into inertia. There are many tools in the workshop of life, and he would be a poor craftsman who should use one tool for all purposes. If we have neglected the balance wheel in our mechanism, at least a flywheel is not much good without power; and on the other hand an engine without any sort of governor runs amuck.

No doubt the remaining signs of the Zodiac, besides Aries and Libra as mentioned, denote various implements of necessary use and all contributory to a well-balanced outfit. Individuals may be divided into a classification on this basis, each showing the idiosyncrasy pertaining to the particular cosmic potency in question; and so with the seven symbolic planets.

If Karman is connected with any particular sign it must be that of the Balance, for it is the greater adjuster of equilibrium.

No doubt it is wisely said that one should act according to his own nature, rather than seek to imitate the nature of another; and if the racial type to which we belong embodies a particular Genius, we probably do well to manifest that Genius. Let each do his own job. But, this much having been allowed, it may be interesting and helpful to consider the matter further.



LISTENING TO THE HIDDEN SINGER

Anton Lysy

The gods are less for their love of praise.
Above and below them all
is a spirit that needs
nothing but its own
wholeness,
its health and ours.
It has made all things
by dividing itself.
It will be whole again.
To its joy we come
together—the seer
and the seen, the eater
and the eaten, the lover
and the loved.
In our joining it knows
itself. It is with us then,
not as the gods whose names crest
in unearthly fire,
but as a little bird
hidden in the leaves
who sings quietly
and waits
and sings.

Wendell Berry,

The Hidden Singer

One duty of a Theosophist, according to *The Key to Theosophy*, is to keep alive in man his spiritual intuitions. These intuitions surface from deep within an individual and show segments of the vast network of consciousness which spiritually unifies every mathematical point of space. This network travels beneath and beyond the *Information Superhighway* or *Infobahn* which one hears about today. It has conveyed the most illuminating truths of philosophy and science and the most inspiring visions of religion and the arts.

Our scientific observations and our deductive and inductive reasoning about the universe and the truth have contributed greatly to the maturing process of our species. Careful description and analysis arouse intuition which, like Hermes, the messenger of the gods leaps beyond the observational data to create hypotheses and theories. Most humans no longer take our tiny planet to be the center stage of the cosmos even though it still looks flat and the sun still seems to circle it. Intuition plays an important role in adjusting the geocentric perspective of

our predecessors to the more complex reality that we experience.

Myth and metaphor also awaken intuition. The *Heart-Mind* addressed by religion and the arts becomes freed and redeemed from the *heresy of separateness* which isolates us from each other. In *The Voice of the Silence* we are warned that even ignorance is better than Head-learning with no Soul-Wisdom to illuminate and guide it. When the spiritual faculty of intuition is awakened and its proper relationship to the senses and thought clearly understood, people learn to shift up and out of the immature and egocentric states of consciousness which stunt human evolution. Self-transformation springs up as the truth and beauty embedded in sacred text becomes available to guide us. When the interpretive or hermeneutic plane is illuminated within and around us, we are able to see what we are and can be with visionary insight.

One does not, however want to indulge oneself in intuitional aerobics for one's own development. H.P. Blavatsky stressed that intuition needs to be developed through practice consecrated to helping humanity. If one tries to develop it for purely personal ends, one cuts oneself off from the numinous realm which has guided the great spiritual leaders and artists who have uplifted our vision of what we as a species are and can be. When we try to listen to the song of our higher selves we experience the joy which comes when we are each doing

our part to fulfill the purpose of humanity to evolve consciously.

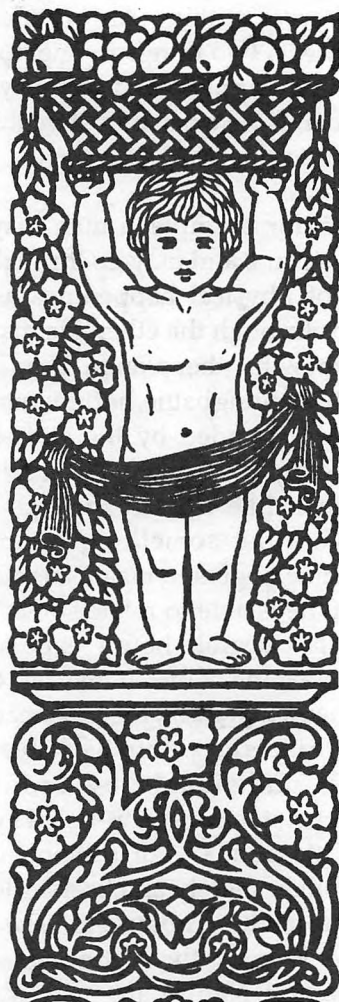
We do not, however, always hear or recognize the song of the higher self. William Quan Judge noted that our materialistic culture stifles and dismisses the intuitions of children making it necessary for each person to go through a trial and error period in order to become adept in recognizing the sacred sounds from within. Annie Besant, in *A Study of Consciousness*, noted that people who do not know the spiritual structure of a human often confuse impulse with intuition, although impulse springs from the desire-nature while intuition springs from the spiritual Ego. To learn to distinguish the two, she suggests that we learn to slow down the quicksilver call to action we feel through delay and mediation. If the source is impulse, consideration and delay will neutralize its restless energy. If the source is spiritual, a calm state of consciousness will make the intuition grow clearer and stronger until we respond to its *serene imperiousness*.

In our contemporary life, however, we are distracted from our intuitive source more than in any other previous period. The heavy traffic of external stimuli we cautiously or carelessly move through each day targets us as potential roadkill on the *Information Superhighway* unless we learn to value wisdom over information. The quiet inner voice, like the singing of the little bird hidden in the leaves in Wendell Berry's poem can almost get drowned out by the roar of commerce and the shriek of entertainment. If we are not taught to treasure what comes from within through the vast web of creativity which binds everything in Nature together, the joy of life will be banished as people settle for mere pleasure, we must find time to be in quiet surroundings.

The theosophical tradition continues to try to keep alive the spiritual intuitions of the past and to nurture the development of spiritual intuition in our peers and heirs. We encourage children to be in touch with their



intuitive dimension and advise our elders that it is never too late to play with this eternal faculty. Grasping the Oneness of Life and the interplay between distant forces, we try to expand human consciousness without being grandiose. By encouraging the compassionate and critical study of religions, philosophies, and sciences, we try to stimulate humanity to work to mature with an imaginative, studious and skeptical humility. And by not limiting our investigations to the *established and orthodox* in any field of study, we try to provide the conditions



ON THE "PARENT SOCIETY" OF THE T.S.

Dara Eklund

In 1886, while still Corresponding Secretary of the Theosophical Society, H.P.B. addressed some complaints which had been issued by Mohini M. Chatterji and Arthur Gebhard. These complaints comprising H.P.B.'s reply eventually were published as an Appendix to a 1931 booklet by T.P.H. Adyar. The same documents were later reprinted in Volume VII of the Blavatsky Collected Writings, followed by "Some Words on Daily Life" written by a Master of Wisdom.

Recently several correspondents have been asking what is the "Parent Society" and is Adyar the "Mother Society"? No better answer might be given than a careful study of the entire section reprinted in B.C.N. Vol. VII, which includes a marvelous letter to W.Q.J. warning him of the upcoming "Manifesto", and reaffirming Col. Olcott's loyalty to the society. Also included is a cover letter sent to Mr. and Mrs. Sinnett which accompanied the "Manifesto."

In this brief note I wish only to emphasize H.P.B.'s reply to the charge made by Mohini & Gebhard that the society had no "legal existence". While acknowledging a certain validity to earlier criticisms of the complainants, H.P.B. wrote:

...But the Parent-body does exist, and will, so long as the last man or woman of the primitive group of Theosophists-Founders is alive. This—as a body; as for its moral characteristics, the Parent-Society means that small nucleus of theosophists who hold sacredly through storm and blows to the original programme of the T.S. as established under the direction and orders of those, whom they recognize—and will, to their last breath—as the real originators of the Movement, their living, Holy MASTERS and TEACHERS.

Reflecting upon the above paragraph one can acquire a valued equanimity over discussions ably brought to print in the January 1992 issue of The High Country Theosophist from Boulder, Colorado. In this tidy little synopsis are thoughts Adam Warcup raised in The American Theosophist (Nov./Dec, 1991) regarding harmony, and regrets about historical splits from the "parent society". The editor of H.C.T. (p.4) hits

of inquiry and compassion which allow other latent powers within our species to emerge.

The spiritual wisdom of many traditions teaches us to treasure the inner life as a sacred source. And, as we learn to be more and more attentive to the inner wisdom unfolding with us, we will hear the voice of the Hidden Singer with greater and greater clarity. The world will change as we move it to change with the movement initiated by our new expressions of spiritual intuition.

Reprinted from *Quest*

the crux of the matter by showing how each branch can meet the needs of a particular segment of humanity. This is what W.Q.J. meant when he wrote that we must "agree to disagree," and that "harmony comes from a balancing of diversities." To me this can be done whether a student of Theosophy belongs to any organization, all organizations, or none at all. True harmony comes within the individual first, then the society, nation, or world. So if we remember the "original programme" as a body of teachings and a way of life our hearts will direct our minds into the domain of True Brotherhood. The continuance of the Theosophical Movement depends upon it.

1. See pp. 135-75, B.C.W., Vol. VII. T.P.H. Wheaton, 1975. 2d ed. The compiler's Notes pp. 134-36 indicate the historical background of these documents (which had appeared for the first time in The Theosophist of 1924 from June through September). Not realizing the title at the time, on Boris de Zirkoff's death a notebook from Countess Watchmeister has been discovered. In that notebook is a copy of the H.P.B.'s reply under the title of "A Paper discussing Various Criticisms of the Organization of the Theosophical Society". In Vol. VII readers may go directly to this reply on pp. 145-71; which is taken from the 1931 reprint by Jinarajadasa.

WHEN YOUR EXPERIENCES ARE REAL

W. Emmett Small

Often it has been said that what matters in life is not what happens to you so much as the way in which you meet it. Trite but true, and no matter how dull the expression, its truth cannot be denied.

You may travel the globe over and see all the seven or ten wonders of the world, and unless you have a receiving apparatus within you alert to register something of what you see, you may as well have stayed at home in bed. You might attend all the lectures that Dr. Einstein has ever given, and come out quite immune to Einsteinian theoretics if your mind had been 'listening in' to ideas and thoughts elsewhere. The glories of early Spring "tender leaf, fragrant flower, gentle sunshine" will mean nothing to you if you are worried to death over financial difficulties and on all sides are oppressed by the phantom troops of trouble. Whereas if you are in love, if you are on tiptoe to accomplish some cherished plan, the difficulties of yesterday are the trivialities of today brushed aside unnoticed by the dominating interest of the moment.

All these things we call experience. But where after all is an experience? It is something, you say, that happens to us. It can be physical, or mental, or emotional, or perhaps even spiritual. Something that affects us, that we feel and react to. Yes. But any one of these feelings, if we think a moment we see must relate to the consciousness of man if it is going to be anything lasting, anything which vitally affects a man's character. Therefore in the last analysis all things that happen to man become for him experiences of consciousness and must be related to

...there is no fundamental division in Nature such as God on the one hand and separate things that God creates on the other. All is a grand unity.

the observer within. An experience, therefore, is two things in one: something that happens and the way we react to it. Now when those two things blend into one "then you have a real experience.

Thus, for example, a man may be in an airplane and may go through all kinds of physical happenings as he swoops through the ether. He may be in a fight with other planes. Then after the hours' raging battle, he finds himself alone, surrounded by the still stars, and the lights of earth are far below. And then like a flash through this relative quiet something happens, something begins to mean something to him: he is able to relate something of the last terrible hours' experience to the meaning of life. It may last only a moment, that flash, the full meaning of which is perhaps untranslatable into words, undefinable by ordinary thought, not to be pigeon-holed in our neat little minds. For a moment he is no longer merely an observer looking at something observed. The two are one. He gains the fleeting certainty that he and Nature are inseparable, that all things are thus basically in harmony, that there is no fundamental division in Nature such as God on the one hand and separate things that God creates on the other. All is a grand unity. And he knows that if death should overtake him he would not be annihilated, but would still be a part of that greater entity which he may call God, or Universal Nature. He will not be alien to it, nor it to him. Universal Nature is friendly. There is always a home for all things. *That* then is his experience. Not the mad zooming up and down, in tailspin and what not. But the flash of understanding that followed and could be translated into a conception of losing himself into something infinitely greater than himself and yet retaining his essential individuality.

How utterly sweet and lovely are such moments. They are the true highlights of life. They weave life into a golden pattern as morning sunlight flashing from ridge to ridge and

overleaping the dark valleys. They may come to one anywhere and at any time. Place and location play no part. If your job is in the business world it may come after a gruelling business conference. If you are a worker on the docks, it might come to you as you pause to wipe the sweat from your brow before tackling more bales of merchandise. It might come to the mathematics professor just as he opens or closes the door to his classroom; to the mother as she tends a fretful child. It might come to all and sundry as they sit on the bus on the way home from work, or in the cool of the evening as they tend lawn or garden. All children of earth are inheritors of this ability to blend themselves with the greater-than-I, the greater-than-you, yet that which is supremely Ourselves, because the Divine is at the root of each of us. It is what unites us. It is what actually makes the Brotherhood of mankind, the brotherhood of all nature. Every point of space is a divinity, sleeping, stirring, waking, or relatively awake. That is our factual brotherhood. Believe in it, and your whole life is transcended. You can then rise above pettinesses. You can then step into vaster realms of thought.

Relate this simple yet significant thought to Theosophy and its study. To listen to a lecture or to merely read about the teachings of old wisdom brings no real experience in itself. But if in some way, what you hear or read, so to say, rings a bell within you; appeals to you so that some original thought is stirred within you, then you have had an experience worth while. It is not difficult to have this happen, and that is because these Theosophical thoughts are of universal scope. They are rooted in truth, and therefore they make instant appeal to those who are awake to spiritual verities. Test them for yourselves. You are the best judges. You have as your inherent right the power to make life a series of grand and memorable experiences.



BOOK REVIEWS

REVIEWERS PRAISE NEW THEOSOPHIC NOVEL

"This book is a lost gem."
New York Review of Science Fiction

THE CHALCHIUHITE DRAGON A TALE OF TOLTEC TIMES

By Kenneth Morris

A *chalchiuhite* (pronounced chal'-chi-wi'-tay) is a precious green stone or jewel whose mysterious appearance in the remote city of Huitznahuacan signals the coming birth of a god-king "Quetzalcoatl. Based on Meso-American history and mythology, this newly-published novel by Kenneth Morris (1879-1937) has elicited outstanding reviews:

"Morris is an inspired, original writer in touch with the mythic well-springs of the fantastic imagination. *The Chalchiuhite Dragon* depicts an archetypal clash of innocence and evil, war and peace, in the pre-Columbian Toltec empires of the Americas. It is full of unpronounceable names and the vivid imminence of gods, described in a poetic, lyrical prose which enables Morris to achieve moments of pure disembodied awareness unique in fantasy writing...but the greater achievement of his writing is the wedding of this lilting, varied prose with philosophical depth and an active share of wonder woven from the history, myth and legends....While the book never smacks of propaganda, Theosophy's strong affinities with mysticism, its allegorical understanding of sacred texts, and its spiritual impulses toward a universal theology...do provide rich grounding for the magic realism of this Toltec tale."

Richard Mathews, *Science Fiction Research Association Review*,
June 1992

"Kenneth Morris was an important, innovative fantasist, worthy to rank with MacDonald, Eddison, and Tolkien. A newly discovered fantasy by him is an event."

Ursula K. Le Guin, author of the award-winning *Earthsea* series

"I sat down to read the book immediately, and found it fascinating" it's very different from his novelizations of the Mabinogion but it's written with the same economy and grace and the same fervour to recapture the entire world-view of a long-lost culture; it's a considerable feat of the imagination...Morris is one of the great fantasy writers of the pre-Tolkienian era, and he deserves to be far more widely read."

Brian Stableford,
British science fiction and
fantasy author

"Devotees of fantasy should be thrilled with this newly discovered novel by one of the founders of the genre...[It] is a treat,...with engaging characters, a wealth of wonders, and an inner wisdom as rare as it is profound."

Kirkus Reviews,
February 1, 1992

"From one of the acknowledged masters...*The Chalchiuhite Dragon* is more akin to such works as Hilton's *Lost Horizon* and Talbot Mundy's *OM: The Secret of Ahbor Valley*,....The Huitznahuatecs are an almost supernaturally peaceful people, heirs to a long tradition of enlightened coexistence that leaves no room for the development of war....One of Morris' most outstanding achievements in this book is his rendering of these enlightened people....The Huitznahuatecs are neither smug nor superior. Their enlightenment is carried innocently, casually, the way (I suspect) true wisdom must be. They live real lives, working and talking and raising families; they are not ascetics, fanatics, or ignorant children whose enlightenment consists simply of lack of experience. Morris presents them in a way that makes them likable."

Robert K.J. Killheffer,
The New York Review of Science Fiction, April 1992

"[Morris'] subject is fascinating and his language evocative. Libraries with a strong interest in serious fantasy will



want to consider this title."

Library Journal, March 15, 1992

"*The Chalchiuhite Dragon* explores the concept of racial memory as it relates to literature, and it does so very convincingly in a lyrical, stylized manner of great beauty and measured intensity....Recommended for adult readers."

Wilson Library Bulletin,
May 1992

"The metaphysical foundations of Morris' world are very different from those of Tolkien's....For [Morris], violence is the result of falling away from that in our nature which is truly human. Evil is the result of error and conflict of confusion. The truly human virtues are those which find their expression in the arts of peace....When it comes to a recommendation, I have no reservations. This is a book which is not only historically important but well worth reading on its own account. I urge you to do so."

William M. Schuyler, Jr.,
The New York Review of Science Fiction, September 1992

For more about Kenneth Morris and *The Chalchiuhite Dragon*, see Douglas A. Anderson's review article in *Sunrise*, February/March 1992 (published by TUP).

THE CHALCHIUHITE DRAGON
302 pages, Afterword, Glossary
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Dougherty Associates
Available from: Theosophical University Press, PO Bin C, Pasadena, CA 91109 USA
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Calif. residents add 7% (LA County 8%) sales tax.

THEOSOPHICAL HISTORY, VOL. V, NO. 3

THEOSOPHY IN THE NINETEENTH CENTURY: AN ANNOTATED BIBLIOGRAPHY By Michael Gomes.

New York & London: Garland Publishing, Inc., 1994. Pp. vi + 582, with author index. ISBN 0-8240-8094-7. [Religious Information Systems, vol. 15; Garland Reference Library of Social Science, vol. 532]. \$88.

The Theosophical Movement has been blessed with an enormous number of writers, far more so than one would expect given the size of the parent Theosophical Society and its offshoots. The task of assembling a complete catalogue of articles, pamphlets, and books published in every country and language where the Theosophical Movement is present would no doubt test the physical and financial resources of any one individual. Nevertheless, no researcher has come closer to reaching this goal than has Michael Gomes.

Assembling his list from the holdings from libraries scattered over the landscape of four countries—"Canada, the United States, England, and India"—Mr. Gomes has collected 2,057 titles (numbered sequentially) of books, articles, pamphlets, manuscripts, and periodicals authored by over 800 Theosophists and non-Theosophists. The titles are divided into eight chapters (of nine chapters, the first of which serves as the "Historical Introduction"), focusing on major issues, major writers, Theosophical history, and literature that has influenced the major Theosophical works.

One of the strong points of the *Bibliography* is Mr. Gomes' solid and informative introductions to each of the chapters on the main historical events and personalities of this era. Where difficulties arise, he is not averse to admitting it. One such example is the question of defining the term Theosophy. Just what is meant by it at the inception of the Theosophical Society in 1875 by its founders, how it developed during the later quarter of the nineteenth century is not an easy

matter to ascertain. That Gomes recognizes this dilemma (p. 8) is the sign of a scholar well-acquainted with the literature and personalities of this period. What Theosophy meant to the varied membership of the T.S.—"varied in cultural, religious, philosophical, and linguistic backgrounds"—should cause hesitation on the part of any discreet scholar. Of course, the authority of H.P. Blavatsky's writings, especially her *Secret Doctrine*, offers a convenient focus for identifying the Theosophy of the T.S. in the framework of the Three Propositions provided therein. This is now the approach *de rigueur* taken by most commentators today, certainly not incorrect but rather inexact. One must be mindful that the Propositions and for that matter the Three Objects of the T.S.—"another means of identifying Theosophy"—appear many years after the Society's inception. It is a pity, nonetheless, that there was no section devoted exclusively to an attempted incremental definition of Theosophy (at least it appears in print) although Chapter 7 provides the titles that could serve the purpose quite well.

Turning to Chapter 2, "Histories and Biographies," written by Theosophists [entry numbers 1-283], and non-theosophists [no. 284-468] in both the nineteenth and twentieth centuries, Gomes makes the curious and intriguing observation that Theosophists deal more with personalities, non-Theosophist more with events. In addition, to the principals of the Theosophical Society (H.P.B., H.S. Olcott, W.Q. Judge, A. Besant, A.P. Sinnett, C.W. Leadbeater, T. Subba Row), early members (in no particular order) such as Anagarika Dharmapala, Damodar Mavalankar, Bertram Keightley, Archibald Keightley, G.R.S. Mead, Sir William Crookes, A. Fullerton, Norendranath Sen, the Countess Wachtmeister, Dominique Albert Courmes, Alexandra David-Neel, D.T. Suzuki, Beatrice Lane Suzuki, Alan Watts, Edward Conze, George E. Wright, C.W. Sanders, Dr. A. Marques, Katherine Tingley, A.L. Rawson, James Pryse, Tookeram Taty, Isabel Co-

per-Oakley, G.N. Chakravarti, Abner Doubleday, Dr. J.D. Buck, E.B. Rambo, Claude Falls Wright, E.T. Hargrove, Wilhelm Hubbe-Schleiden, Charles Johnston, and T.A. Swaminatha Aiyar are also included in the first section. Non-Theosophists are more concerned with the Society itself and how it fits in with the larger religious or philosophical universe. It is to be expected that authors of earlier times are more often parochial and sometimes hostile [no. 293, 383, 392, 401-404] in their discussions, whereas more recent writers take a more detached and balanced view of religion in general and Theosophy in particular [no. 299, 301, 306, 334-349, 351-353, 361, 370, 437, 441, 455].

The next chapter includes those titles that served as sources for Blavatsky's books, *Isis Unveiled* and *The Secret Doctrine*. This brings up the old argument advanced by William Emmette Coleman, namely the sources employed by H.P.B. for her books and the issue of plagiarism, which is raised in the beginning of the chapter but discussed in greater detail in Chapter 8 [p. 493f.]. A lengthy excerpt dated May 8, 1912 from Prof. William Gates, the Mayan scholar and Theosophist connected with the Universal Brotherhood and Theosophical Society under Katherine Tingley, on the question of plagiarism in *Isis* is here published for the first time, his conclusion being that *Isis*, "apart from everything else one must think of it and her, as a triumph of straight literary scholarship" and I do not care who says the contrary" [p. 147].

This from an academician with impeccable credentials! As for the sources themselves, Gomes includes fifty titles each for *Isis Unveiled* [no. 469-518] and *The Secret Doctrine* [no. 519-565], the number being restricted since they are not, strictly speaking, Theosophical works. This listing nonetheless adds insight to the literature that existed prior to Blavatsky. I find it noteworthy that many of the titles have stood up to the passage to time in either scholarship or utility, examples

being Burnell's and Hopkins' *The Ordinances of Manu* [no. 522], Edkins' *Chinese Buddhism* [532], Wilson's *The Vishnu Purana* (edited by Fitzedward Hall) [563], Dowson's *Classical Dictionary of Hindu Mythology and Religion, Geography, History and Literature* [531], Telang's *The Bhagavadgita with the Sanatsugatiya and the Anugita* [561], and Darmesteter's *The Zend-Avesta* [526]. Other books of special interest from a more historical perspective include, for example, Higgins' *Anacalypsis* [493], Inmans' *Ancient Faiths Embodied in Ancient Names* [497], Jacolliot's *The Bible in India: Hindoo Origin of Hebrew and Christian Revelation* [500] and *Christna et le Christ* [501], Jennings' *The Rosicrucians* [503], King's *The Gnostics and Their Remains, Ancient and Mediaeval* [504], and Muller's *Chips From a German Workshop* [509]. The rest of the chapter includes occult works that were published in the nineteenth century. Well known works by Hardinge Britten [567], Bulwer-Lytton [581-582], Mathers [585-587], Waite [592-604], and Westcott [606-615] are listed. Gomes has enriched the bibliography by undertaking one of the most tedious tasks for any bibliographer, listing all the editions, publishers, and reprints. A good example in this chapter is Bulwer-Lytton's *Zanoni* [581], but it is evident in the works of H.S. Olcott [no. 190-193, 196-199, 1073], H.P. Blavatsky [616, 616-638, 642, 644-646, 648-658], W.Q. Judge [137-138, 925-93], and Mabel Collins [1575].

Chapters 4 ("Works of H.P. Blavatsky") and 5 ("Works about H.P. Blavatsky") comprise the central portion of the Bibliography: the fourth chapter containing her books and articles (the newspaper and extended magazine articles is left to the fourteen volumes of *Collected Writings*). Still, forty-two English works (or translated into English) are cited, a sizable number considering a writing career of less than twenty years in a non-native language. Of the 595 titles given in Chapter 5, those that are especially interesting to me are the articles of G. Bloede ("D.D. Home on Some Recent

Developments and Isms of American spiritualism," no. 723), F. de Bedenhausen ("Madame Blavatsky and Her Accusers," no. 725), Jack Brown ("Reminiscences: I Visit Prof. Einstein," no. 733), P. Brunton ("The Secret Doctrine of the Khmers," no. 734), "A Coming Buddhist Book" (no. 771), D.N. Dunlop ("Interview with Mr. W.B. Yeats," no. 798), P. Fussell ("E.M. Forster's Mrs. Moore: Some Suggestions," no. 824), M. Gomes ("R.B. Westbrook's 'Reminiscences of Original American Theosophist'," no. 839), and Kurt Vonnegut ("The Mysterious Madam Blavatsky," no. 1190).

Chapter 6, "The Mahatma Letters and A.P. Sinnett," opens with an informative overview of what and who the Masters or Mahatmas were, followed by 207 titles. The controversy whether the Masters actually existed and if so, in what form, is still an ongoing one judging from the reactions to Dr. Vernon Harrison's "J'Accuse" [pp. 365-66, 394, and no. 1851], who argued that the letters were not written by H.P.B., and Paul Johnson's controversial *In Search of the Masters: Behind the Occult Myth* [no. 1380], who argues that the Masters were real figures, an opinion not far removed from that of A.O. Hume [p. 366] and other writers, including H.P.B. [nos. 1299-1301], S. Das [no. 1331], and those quoted by Gomes [no. 1343].

Chapter 7, "Other Nineteenth Century Works by Theosophists," lists 355 titles, most dated in the last decade of the century, including the prodigious output of Mrs. Annie Besant [no. 1476-1541], Franz Hartmann [1641-1653], W.Q. Judge [1665-1689].

Perhaps the most informative chapter is the one which discusses "Critical Issues" (Chapter 8), those important and controversial events in the nine-

teenth century that have repercussions for the Theosophical societies to this day. Included are the Coulombs and the Hodgson Report (for the Society for Psychical Research), V. Solovyov's *A Modern Priestess of Isis*, the charges of plagiarism against H.P.B. by William Coleman, the libel case brought by Blavatsky against Elliott Coues and the *New York Sun*, and the Judge Case and the subsequent schism within the Theosophical Society. Gomes' introduction to this chapter is a model of clarity, providing the background to the titles that cover these issues. Of special interest is the fact that there was a non-committal preliminary report issued by the S.P.R. in 1884 (no. 1886 and 1857), as well as the more famous 1885 Report (no. 1859, 1904). Too often, recent scholars and commentators cite only the damaging 1855 Report without acknowledging that it is not the viewpoint of the S.P.R. but rather of the committee set up to investigate H.P.B. to say nothing of its questionable methodology. Nor is Vernon Harrison's investigation of the Mahatma letters mentioned, thus giving only an incomplete version of the events and the general conclusion that the results of the Report are final and uncompromising.

The final chapter ("Theosophical Periodicals") lists some fifty-five titles of periodicals in English and non-English languages that were initiated in the nineteenth century, including *Antahkarana* (no. 2002), a Spanish journal, and *Le Lotus Bleu* (no. 2019), the French monthly.

The value of this annotated bibliography as a indispensable research tool should be obvious to all who engage in research in the field of Theosophical history. the fact that the price is \$88 will no doubt deter many from purchasing it, but the fact remains that no Theosophical library would be complete without it. The book is also recommended for undergraduate and graduate libraries.

—James Santucci in *Theosophical History*, Vol 5, No. 3
NEW RELEASE



THE MAHATMA LETTERS TO A.P. SINNETT—IN CHRONOLOGICAL SEQUENCE

Using the chronology set forth in the *Reader's Guide to the Mahatma Letters* by George E. Linton and Virginia Hanson, and including notes and comments by the latter. With new appendices that include all other known letters to A.P. Sinnett and A.O. Hume.

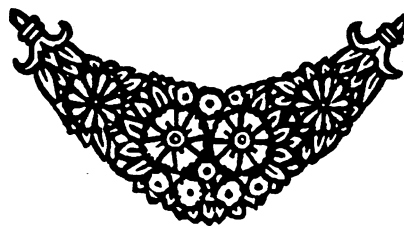
Arranged and Edited by Vicente R. Hao Chin, Jr.

The *Mahatma Letters to A.P. Sinnett* is one of the classics of theosophical literature. First published in 1923, they are letters written by the Mahatmas Koot Hoomi and Morya to A.P. Sinnett and A.O. Hume during the early years of the Theosophical Society. The depth and profundity of the teachings therein have been a source of inspiration to

students all over the world.

This edition arranges the letters in their chronological sequence, based on the extensive research of George Linton and Virginia Hanson, as set forth in their *Readers Guide to the Mahatma Letters*. To further help the reader understand and appreciate the circumstances surrounding the letters, this edition has included brief notes to the letters written by Mrs. Hanson, who has written many books and articles on the Mahatma Letters, and who was awarded the T. Subba Row medal for her work.

This volume also includes all the



other known letters and notes of the Mahatmas to Sinnett and Hume, including the famous letter of the Mahachohan regarding the Theosophical Society. A new expanded index has been prepared for this edition.

Publication Date: November 1993
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NEWS AND NOTES

CENTENNIAL CONVENTION OF T.S. IN AUSTRALIA

An enthusiastic card of 28 January 1995, from Diane and Michael Chapotin (of Paris), and signed by others, from [get city name], tells of this as an "outstanding event...one of the most enjoyable I've attended in years. Radha Burnier (International President of T.S.) is here, also Ianthe Hoskins from England, the Algeos from USA, and others" in a great atmosphere. Joy Mills is in fine form as the head Honcha Downunder."

GOOD NEWS

John Cooper, Bega, Australia, writes: "The first volume of the HPB Letters is virtually completed and will contain about 340 letters up until the end of 1882 when the Founders moved to Adyar. I have tried to take the historical background from contemporary sources. When HPB traveled to Ithaca to stay with the Corsons I have used a letter of Olcott's to describe the journey. For the portrait of John King sent to Lippitt I have found an article by Lippitt describing the portrait and

even HPB's comments on this article...I hope to send the ms to Wheaton in early March." (Good news indeed, and more volumes to follow.)

THE OLCOTT INSTITUTE

THE OLCOTT INSTITUTE has these purposes:

- to offer a comprehensive, coherent course of study in the foundation of Theosophy: its basic concepts and practices;
- to provide an opportunity for innovative research in Theosophical topics;
- to investigate the connections between Theosophy and the best of current thought in all aspects of human culture; both the sciences and the humanities, including philosophy, religion, and art;
- to increase popular awareness of those connections by presenting them and Theosophy itself in the language of our time;



- to explore the application of Theosophical principles to right action in the lives of individuals;
- to foster holistic and harmonious living through meditation and other spiritual practices as gateways to the Path of service; and
- to inspire a dedication to the ideals of Theosophy, in both theory and practice.

CURRICULUM.

The Institute offers a curriculum of study and experience from which students may choose on an elective basis, according to their needs and opportunities. It also offers a structured program leading to a Certificate in Theosophical Studies. The curriculum includes work in these seven areas, as well as others:

- foundations of Theosophy,
- Theosophical classics or great books,
- history of Theosophy,
- Theosophy and world culture,
- Theosophical living meditation and service
- methods of presenting Theosophy
- individual directed research in a

topic of interest to the student, which may include a research paper.

INSTRUCTION.

The Institute's instruction is delivered through various channels:

- the educational centers at Olcott, the national center of Theosophical Society in Wheaton, Illinois, and Krotona, the center of the Esoteric School of Theosophy, in Ojai, California
- camps and centers
- lodges with organized educational programs
- special programs sponsored by Federations or local groups
- correspondence courses
- study circles, organized wherever students want to gather together to pursue a common study with help of Olcott Institute staff.

The blocks of instruction are various:

- concentrated courses of typically one to two weeks duration
- courses offered once a week over a period of months
- weekend or day-long seminars
- single session lectures
- individual work of variable length

A catalog of available instruction with descriptions, locations, times, and

units of study (for those working toward the certificate) is published periodically.

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All students are encouraged to take work in residence at either Olcott or Krotona in order to use the extensive libraries there and participate in the life of those Theosophical communities. Students working toward the Certificate must complete 75 units of study, of which at least 25 be in residence at Olcott or Krotona. At least 3 units of study must be in each of the seven areas listed under CURRICULUM.

STAFF.

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John Algeo, President of the Institute, Ph.D. (Florida),

Professor Emmeritus, University of Georgia

Anton Lysy, Dean of Studies, Ph.D.

Diane Eisenberg, Registrar



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Foundations of Theosophy, using E. Abdill's video series in preparation, S. Nicholson's Ancient Wisdom, Modern Insight, R. Ellwood's Theosophy, D. McDavid's Introduction to Esoteric Principles.

Theosophical Classics: The Secret Doctrine, Isis Unveiled, The Key to Theosophy, The Mahatma Letters, The Voice of Silence, Light on the Path, At the Feet of the Master

The History of Theosophy and the Theosophical Society (using J. Ransom's and J. Mills's books)

The Life and Work of H.P. Blavatsky (using S. Cranston's biography)

Gnosticism: Ancient and Modern (using audio tapes by S. Hoeller)

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Theosophy, Tibetan Buddhism, and Jungian Psychology

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As we go to press: A follow-up letter from David Reigle/Eastern School:

PREPARATION FOR THE SPREAD OF THEOSOPIHY WORLDWIDE: "THE DISCOVERY OF THE BOOK OF DZYAN."

The biggest stumbling block to the acceptance of Theosophy in the scholarly world is the fact that no one has seen the text from *The Book of Dzyan* on which *The Secret Doctrine* is based. Once *The Book of Dzyan* is found and translated, this will have a major effect on the spread of Theosophy. Modern scholars will debate H.P.B.'s works and the Stanzas worldwide. From this debate will come a global revival

of interest in H.P.B. and the Theosophical Movement.

My wife and I have spent the past two decades personally funding and establishing *Eastern School* (a Non Profit Corporation), and gathering a library of books to annotate the Stanzas once they are found. In addition we purchased two and a half acres of land and started construction of a building. Our plans now include completing the building that will house this vast library, and making a journey to Tibet and India to search for *The Book of Dzyan*.

To finish the research library building will require approximately \$15,000. The funding requirements for the search team to go to Tibet first and later to India for the discovery of *The Book of Dzyan* will require approximately \$10,000. Our research as of today

has given us indications of where to search for *The Book of Dzyan*.

I feel it is time for Theosophy to once again spread worldwide. Proof of the translated *Book of Dzyan* for scholars to study will validate the *Secret Doctrine* of H.P.B.

Your support in funding this final stage of twenty years of research and development for the validation of H.P.B.'s *Secret Doctrine* will again bring Theosophy before the world's highest minds.

All donations to Eastern School are tax deductible. Given your support, H.P.B.'s vision will once again be a dynamic force for change in our world. Please do not hesitate in calling us at 719-942-4602 or writing to us c/o Eastern School for more information on our project.

David Reigle/Eastern School



When We Die...A Unique, Authentic Account

Geoffrey A. Farthing
Foreword by Dr. Vernon Harrison
120 pp., U.S. \$8.00 softcover

An essential guide for students of *The Egyptian Book of the Dead*, *The Tibetan Book of the Dead*, and for those pursuing the path to Spiritual Enlightenment. This book contains comprehensive descriptions of the after-death processes and profound insights into these subjective states of consciousness.

It is gathered from the phenomenal and historic letters Helena Blavatsky's Mahatma Teachers wrote to A. P. Sinnett in the 1880's—"They forget...that he who holds the keys to the secrets of Death is possessed of the Keys of Life." (Mahatma K. H., *Mahatma Letters to A. P. Sinnett*, page 359).

Point Loma Publications
P.O. Box 6507, San Diego, California, 92166

The Vedanta Commentaries

Compiled and annotated by H. J. Spierenburg
146 pp., U.S. \$10.50 lexitone cover

Readers here will find not only Blavatsky's most revealing statements on the subject, but also commentary from the learned Braham T. Subba Row. HPB regarded him as the best authority in India on the esotericism of Advaita Vedanta.

As we study this volume we are carried back over the long corridors of time to what to many is still regarded as pre-history, but which in fact becomes strikingly clear is *source-history*. We find here a "mystery that goes to the very root of all occult science."

In his 260 painstaking and scholarly references/annotations, and in bibliography and the comprehensive index, H. J. Spierenburg links resourceful past to ongoing and modern research.

IN AND OUT OF THE REAL WORLD

W. R. Laudahn

Heroes confront mighty obstacles, survivors endure them and continue. Examples of similar traits in the spiritual area are metaphysics and mysticism as contained in theosophy. They have faced strong foes in Church and State, but have somehow survived. In contrast, popular religion has usually found the going easy. It succeeds with superstition and simplicity.

There is plenty of superstition to go around. A short list of religious superstitions would include the frequent "sightings" of the Holy Virgin. We often hear of the "end of the world." Then there is "the rapture" where true believers will be lifted to heaven. People sell belongings and quit jobs in anticipation of the rapture and world's end. Much of this is not sanctioned by the religious Establishment, but popular faith is not tied to formality. Otherwise, simplicity prevails, demanding only belief, maybe a little ceremony and an outward display of morality. Most people take all of this in stride and with a grain of salt.

Another psychology prevails when philosophy, metaphysics, and mysticism are presented. Realists quickly rise to deny their relevance to "the real world" and its immediate, practical concerns. Grand plans for social, eco-

nomic, and political policies suffer the same fate. Brief attention spans are absorbed by mundane matters and light entertainment. We are, nevertheless, reminded that Man, or segments thereof, cannot live by bread alone.

With prosperity, some are yet unhappy. Among other reasons, they see the emptiness behind the bright facade. Our need, on occasion, to breathe fresh spiritual air and not always be smothered by the sad effects of common circumstances, has caused the total reality of the "real world" to be questioned. It has then been reduced and is seen by certain scientists and philosophers for what it is: a temporary and partial phenomenon. Many resent and deny such an obvious conclusion. They want permanence and meaning in the world. But ultimate significance is not to be found in things, as such.

"The tides of time," it is said, "wash away all things." They were real enough at the point of impact—a moving point. In the ancient Stoic world-outlook, all things whether good, bad, or indifferent, are mere moments in the life of the singular "primal God." This divine unifying "force" is "the underlying reality" (*Middle Platonism and Neoplatonism*, Stephen Gersh, University of Notre Dame Press, 1986, vol. 11, pg. 825). With no beginning or end, the rightful Real is timeless.

Except for planets and stars, time is brief. And even at the close of their

billion year life, heavenly objects could well ask: "Where has all the time gone?" No wonder why some thinkers agreed about cosmic illusion, now known as Maya as it links with Karma. As in a moving picture, causes and effects rush by, even as seen in a series of lives and loves.

If what is temporary is ever at hand, can Permanence be far behind? A balancing act in Nature and Super Nature shows the two together—with the temporal apparently leading. With the use of their share of Higher Mind, however, some found that beyond Maya-Karma is the permanent Absolute.

The Absolute is also beyond and above the popular idea of God as a stern or loving Father in Heaven, and as a Creator who "made" the world, and you and me. Although creation is part of the process, the All-One is not a glorified craftsman. The ancient Gnostics relegated the Creator or Demiurge to a subordinate position. With logic *The Secret Doctrine* refuses to attribute the finite nature of "creation" to Infinite Principle" (1:7). Planning and work are for persons. In popular religion, God is a Person, not so in metaphysics and mysticism. Like all else, personality derives from the Absolute and is experienced in humans. In perpetual motion from the single, supreme Source, all comes forth and returns.

Such fine points are lost on the many and appreciated only by "the few." This is not "elitism," for nobody is stopping the Many from joining the Few. This is merely the way the ball bounces. Such a situation has prevailed now for thousands of years. Pythagoras, Plato, Plotinus and their followers in the West and Shankara, Buddha and like-minded great souls in the East have tended the exotic garden of metaphysics and philosophic religion while the real world has continued on its blundering way.

Among her other accomplishments, H.P. Blavatsky reconciled East and West in mystical religious philosophy, Theosophy, whose only dogma is Divine Unity. In her first book, *Isis Unveiled*, it is written that Plato's "cardinal ideas was...a permanent principle of unity beneath the forms, changes, and other phenomena of the universe" (vol. 1, xv).

While objects and their changes can be seen or detected, the Permanent is unseen and undetected, but Omnipotent. *Isis* quotes from India's *Book of Manu* that "having retired into the primitive darkness, the great Soul remains within the unknown, and is void of Form" (1:XV11). Furthermore "Being (the comprehensible Deity) was born from Not-being (whom no intellect can comprehend)" (1:XXX1).

If relevance is wanted, this knowledge (or gnosis, or vedas) is very relevant, for minus Not-being no beings "including you and me" would enjoy (or suffer) our temporary existence. The Absolute (or Absoluteness), described as the "ENDLESS NOTHING...in the form of the One..." in *The Secret Doctrine* (1:214) is "the Highest God" and the Source (rather than "the Creator") of all things and beings. This is because the No-Thing is not ordinary "nothing," as it is Infinite and full of Potentiality.

Without even trying, the scientific, but incomplete, Big Bang theory in its own way confirms the unlimited cosmic potency. The whole universe, according to Big Bang, exploded from a tiny

dot of titanic force. Since some 15 billion years ago it has been expanding and evolving. Although the theory is more violent than the meek, mild, and loving version of faith, certain religious leaders feel that it favors "creation out of nothing." Mystics would respond that God, therefore, creates or emanates all of manifestation "out of himself."

The long-sought "meaning of life" lies in knowing that the origin of our precious selves was "in the beginning" "the continual commencement" and now we are here, "for better or worse." It matters not whether the expression and the way is rough or smooth. What counts is that behind and beyond the mere display of force itself. In such realization lies the gnostic salvation or spiritual freedom based on inner exploration and mind-expansion. It is Eternity Now.

"True Mystics...have first to awaken the Eternal within before they can speak of it," wrote Rudolph Steiner. "Hence the hard saying of Plato...that only one who has passed through the spiritual life enters eternity." Such spiritual facts derive from "the sources of spiritual life itself" (...*The Mysteries of Antiquity*, 1910, Anthroposophic Press, New York, pp. 1v & 19-20).

The One and Only spiritual-material, all-inclusive source is "the 'Golden Womb' of the absolute," as described in *The Secret Doctrine* (1:412). Effects appear as Good or evil and act as pillars of our world. But all pass away except the transcendent Source, called "Good" by Plato. Minus that Power, the varied, temporary derivations (including ourselves) would not be "nothing rather than something!"

While the No-Thing has been called "unknowable," much has been said about it, especially by Blavatsky. Her occultism has been well-noted, not so much her mysticism. A little-noticed and highly mystical part of *The Voice of the Silence* has it that "thou hast to study the voidness of the seeming full, the fullness of the seeming void... Knowest thou of Self the power...If

thou dost not" then art thou lost" (Fragment 111, "The Seven Portals").

The message from The Voice is: "Salvation through knowledge of the fullness of the Void." Then it follows that "the ETERNAL knows no change." The "power of Self," then, is derived more from the Permanent rather than surface appearances. Changes, even as in Karma and Reincarnation, are "small facts," stated the Platonic scholar E.J. Urwick. "The wise man," he wrote, "knows those facts and neither fears nor cares: for beyond is the big fact of re-birth into the incorruptible and eternal life" (*The Platonic Quest*, Concord Grove Press, Santa Barbara, 1983, p. 242).

The Platonist, Urwick, noted that Karma is not purely mechanical for, at any moment, we can be "the conscious creators of our future destiny" (p. 243). Well, it is not always quite that easy, but we *may* change "for better or worse." A United Lodge of Theosophists advertisement honored "ever second. No use to look backward, to regret, to fear those elements of the past which we have projected into the future." The present moment counts as "the sole domain of free will" (*Los Angeles Times*, Tuesday Dec. 29, 1992).

Exercising free will, practical persons positively claim that the world we think we know so well is the only "real world." Idealistic souls, in freedom, say no. They see Reality as intangible but lasting, changeless. Both worlds are real, each in its own way. Not so much places, they are states of mind "from emotion and feeling on up. Let us make the best of all worlds. Arriving at a clear view, and all that it implies, is to be in a spiritual state "of peace and illumination," said Urwick (p. 120). Nirvana comes to mind. While most souls are not prepared, let the person get ready for Reality in its voidness and fullness.

* Rudolph Steiner left Theosophy to found Anthroposophy when Annie Besant declared J. Krishnamurti to be "the vehicle" for the coming Christ or Buddha.

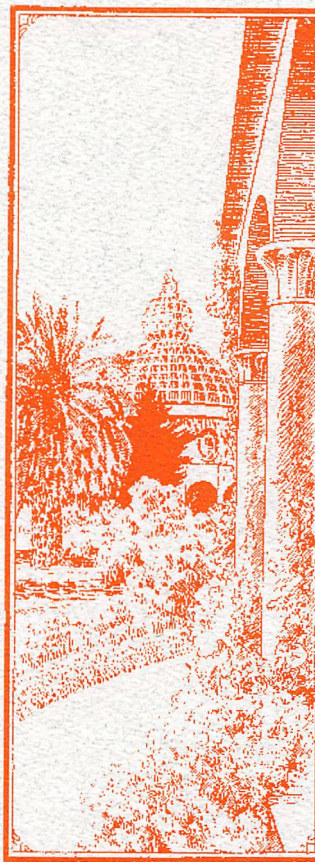
“This is the true joy in life, the being used for a purpose recognized by yourself as a mighty one; the being a force of nature instead of a feverish selfish little clod of ailments and grievances complaining that the world will not devote itself to making you happy:

I am of the opinion that my life belongs to the whole community and as long as I live it is my privilege to do for it whatever I can.

I want to be thoroughly used up when I die, for the harder I work the more I live. I rejoice in life for its own sake. Life is no ‘brief candle’ to me. It is a sort of splendid torch which I have got hold of for the moment, and I want to make it burn as brightly as possible before handing it on to future generations”

George Bernard Shaw

Man and Superman, Act III, Don Juan in Hell



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